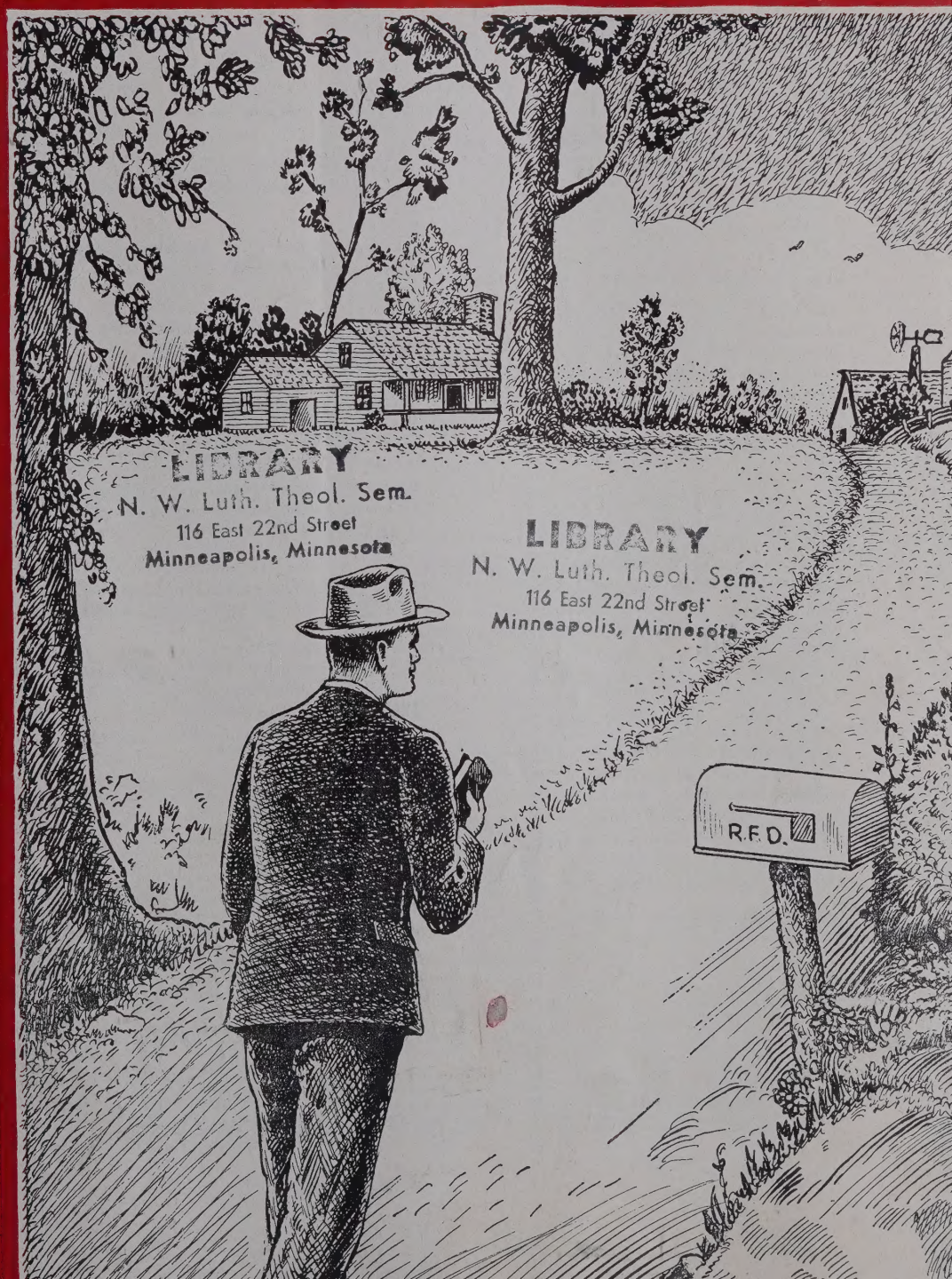
The Pastor

APRIL ◆ NINETEEN AND FIFTY ONE



The Pastor

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EDITORIAL

The Divine Call

METHODISM'S call of young persons to the ministry and to other types of religious work opens the way for re-examination of the Christian meaning of vocation. One of the pastor's greatest opportunities for teaching is always inherent in the task of vocational counsel. This kind of witness is even more significant in a time like this, when we are calling the cream of the nation's youth for military discipline and service, when attention is being directed to the parasitical drain upon the social order by professionally organized crime, and when the Marxist doctrine of work is making its vicious challenge throughout the world.

For most persons the question "Why work?" never arises because there is no legitimate alternative. It is time, especially in view of the current breakup of the spiritual order of life and work, that the question be raised and answered by the church.

Vocation has a two-fold meaning, according to its roots in the New Testament: it is answering the call to Christ; and it is also working at a task that is divinely appointed. Both of these meanings must be retained in the Christian concept of vocation. This view is to be distinguished, however, from the medieval double-standard doctrine which said that only the priest had a divine vocation and not the layman. For all men—priest and layman alike—the attitude toward one's work is ultimately a religious question. It is one of man's most important questions because it involves directly much of his life and is related to the whole of his life.

In the Christian view the question about work is not what a man does, but why and how he does it. Thus, the two meanings of vocation—as the call to be a Christian and as working at a divinely appointed task—are intertwined in every person's existence. The true motive for work springs only from belief in the creating and redeeming God. The love of God is always outgoing, and when men love God they must reach out to other men in service. This love expressed in action gives us a clue to the meaning of vocation. Work—any work—when understood in this light, is always an expression of man's dignity. In one of Emil Brunner's able summaries of work, he declares, "Wherever a labourer does his work as God's servant, he has a better claim to a spiritual existence than an artist or scientist who knows nothing of a divine calling." [1]

Since the Christian concept of vocation is broader than that of mere work, it involves many aspects that reach out into all of life's relationships. That is why the idea of vocation is not confined to the ministry or to religious work, as the pre-Reformation church believed. Our sense of vocation requires that we act under a divine call in evangelism, in our work, in the fellowship of the church, in our family relationships, in economic life, and in citizenship. This special sense of vocation can come to the individual only when he has a proper relationship to the Lord of all life. It must be effective on Monday as well as on Sunday.

The idea of Christian vocation avoids the errors of two extreme views of work. The ancient classical view, expounded by Aristotle but prevalent in much of society throughout the centuries, was that work is simply a burden that is to be thrown off by people who have a higher notion of life. The error of this way is that it is possible for the privileged to throw off work only because of the labors of those who bear the burden of work in society. The Marxian doctrine, on the other hand, makes the work of the laborer "the real substance of history and of man's life." Economic values become the highest values of life.

Strangely enough the capitalist view of work has fallen into the Marxist error. That is why the World Council of Churches could voice the judgment of the gospel upon the economic systems of both capitalism and communism. For both, in our present-day secularized culture, the highest value in life seems to be that of producing goods for the purpose of consuming them. But when every man has a washing machine, a television set, and an automobile his religious problem still may not have been touched.

The Christian views work as a religious obligation, always dignified under God. But this view has some hazards of its own. For one thing, there is no mathematical and static equality. There still remains priest and layman, supervisor and worker. But this is a division on the basis of function and not of value. There must be functional subordination, but no distinction of worth. Another hazard for modern times is the problem of what to do with a man's leisure. Just as a man's work can become emptied of meaning, so can his leisure be emptied of meaning. Thus, for the church, the problem of leisure is related to the problem of work.

In counseling for Christian vocation, it is not a matter of directing the young person to the possibilities for work, but of leading him to see his task as a Christian. The church alone has the resources and disciplines for showing the person the meaning of vocation—for helping him to make the proper response to the divine call.—***N.S.C.***

[1] *Christianity and Civilisation*, II. Charles Scribner's Sons, 1949, p. 62.

BIBLE STUDY

Nakedness

By PAUL S. MINEAR

We may be able to fool the world with our suits of pretension; but before the penetrating judgment of God we stand as we really are—naked. Here is the second in the series on "The Coming of Christ" by the professor of New Testament, Andover Newton Theological School, Newton Center, Mass.

IN THE familiar story of the arrest of Jesus, as Mark tells it, there is a character whose presence is a puzzle. His participation in the drama strikes the reader as quite accidental, since it seems to interrupt the sequence of important episodes. In two short verses this character makes both his entrance and his exit: *A young man followed him with nothing but a linen cloth about his body; and they seized him, but he left the cloth behind and ran away naked* (Mk. 14: 51, 52, Goodspeed trans.).

Who was this young man? Why should this fleeting glimpse of him be included in the Passion Story? How does his behavior contribute to the story as a whole? First scantily clad and then naked, first following and then fleeing—these items strike the narrator's fancy. But why?

Presumably the writers of Matthew and Luke were as baffled as we are by this bizarre touch; at least, they deleted it from their records. But why did Mark insist on telling it in the first place?

All commentators admit uncertainty here. Some venture to guess that this is the sort of local color that an eyewitness would have remembered. Mark includes it because he had been there, and this occasion had been printed deep on his memory. Others venture a more elaborate theory: the picture is not only a snapshot taken from the evangelist's own album; it is also a "self-exposure" of the evangelist himself. He recorded the episode because *he* was the young man.

Jesus and his disciples—so this theory goes—had eaten the Last Supper at the home of Mark's mother. The young man, dressed for sleeping and perhaps in bed, had overheard the conversation. The tense overtones of these guests had attracted his attention, had made him aware that something extraordinary was about to happen. What could be more natural, then, than that when they left the upper room he should have trailed after them in the darkness to the rendezvous on the Mount of Olives? Here his suspicions were justified by the arrival of the police. He himself came very close to being caught, but nimbly eluding the soldiers he had regained the shelter of his home.

Thus had John Mark inadvertently become implicated in events which later, as a Christian, he realized were of supreme moment. Thus it came about that, when years later he was recording this story, he left his own signature—circumstantial evidence of his own presence at the scene of the "crime." This is a solution of the mystery that is worthy of Sherlock Holmes.

There is another solution, however, that approaches the evidence from a different angle and interprets the same clues in a different fashion. It seeks not so much to identify the young man as to draw correct inferences from the central clues. One of these clues is the contrast between being clothed and being unclothed. Why did the evangelist place more stress on th nakedness than on the name of th man? To answer this questio prompts another: what are the maj meanings of nakedness in the ancie Jewish world? The answer is not s simple as we might at first suppos

The most obvious connotatio stems from the close connection b tween nakedness and poverty. Th poor man and the refugee have r clothing, a mark of their destitutio and helplessness. Throughout th Bible nakedness is both a sign of i security and a call for generosit (Job 1:21; 22:6; 24:5-12; 31:16-2 Eccles. 5:13-17; Isa. 58:6-8; Eze 18:5-18; Rom. 8:35; II Cor. 11:2 James 2:15).

The man without adequate clothin like the sick man and the strange offers an occasion for acts of mer by more secure and prosperous fol God himself is pictured as having special concern for these derelicts. H commands his servants to feed t hungry and to clothe the naked. T Gospel picture of Jesus accents th divine care for the poor and t friendless. The parable of the fin judgment, for example, indicates th when a person clothes the naked is actually, albeit unconsciously, re dering this service to the Son of M (Matt. 25:31-46).

A second strong connotation the word stems from the embarra ment of the man who is so unfort nate as to be stripped in the sight others. Due to long and deep inhi

ons, most persons feel instinctively isgraced by being found in such a redicament. As in the case of Adam nd Eve, the consciousness of nakedess is inseparable from the conciousness of sin (Gen. 3:7-11). The icture of Noah, drunk and uncovred before his sons, illustrates the wfulness of this state (Gen. 9:21). o meet this need, the Law had very ringent provisions to prevent one erson from taking advantage of anther's nakedness (Lev. Chs. 18, 20). Then, too, in both the Law and the rophets the shame of nakedness is osely connected to the shame of dultery (Lev. 18, 20; Isa. 47:1-5; zek. 22:1-12; Lam. 1:8). Such desotion is not only economic and physal; it is social and moral as well. he unfortunate person becomes vulerable and helpless in many respects. mall wonder that the naked man is ie cowering and fearful man. His ar may express his economic inseurity, his social shame, his moral uilt, or all of them put together. He terally has nothing left, behind hich to hide.

So far, however, we have been inking of the distorted *human* relaons symbolized by this word naked. he overtones become even more riking when biblical writers use this rm to describe man's relation to od. It was their sin against God that ade Adam and Eve aware of their udity. Sin leaves people without deenses from God. When Isaiah wished signify the nation's guilt, and his wn painful identification with that uilt, he walked about in the streets aked. This act expressed simultaneusly the true state of the people efore God, the divine punishment of eir sin, and a call to repentance Isa. 20).

Ezekiel provides the most dramatic escription of this sort of nudity in is allegory concerning Israel in hapter 16. At the outset God had ound Israel as a girl child, abanoned in the desert, destitute and rlorn. Lovingly he adopted her and rovided her with beautiful garments nd lovely jewelry. In her new-found eauty she had forgotten his care and ad become wanton. In her pursuit f other lovers she had thrown away ese garments and adornments. In tribution God would permit her deceitful lovers to strip her. The harlot must pay for her treachery. Idolatry is adultery; adultery is nakedness; nakedness is at once the sign of sin and the punishment for sin (Deut. 28: 48; Hos. 2; Micah 1).

It is but a short step to the use of nakedness as a feature of future judgment on the Day of the Lord. When he comes to judge his people, the nude state of the soul of man will be fully revealed. The corrupting allegiances of the covenant community will be laid bare. Because sin immediately makes man defenseless before God, the coming of final judgment will strike terror into the heart of every rebel. This Day is a time when *flight shall perish from the swift* and when the strongest will be utterly impotent. It is a time when the bravest *shall flee away naked* (Amos 2:13-16).

New Testament writers adopt this imagery in depicting the position of men before God. The sinner is never prepared for God's visit, just because he supposes that he already has clothing sufficient for his needs. Deceived by his fancied securities among men, he thinks that the All-Seeing will respect the garments that men consider to be most glorious. Who can think of him as poor or hungry or helpless? Yet to him the prophet's warning comes: if he does not stay awake (complacency is equivalent to sleep), the divine thief will invade his house and rob him of his clothing (Rev. 16:15., cf. "The Thief," THE PASTOR, Mar., p. 8).

Likewise, the empire that prides itself on its invincible power will be proved utterly desolate (Rev. 17:16). An especially dire threat is leveled at the Christian congregation. If they do not buy from Jesus the clothing that they need, the shame of their nakedness will be disclosed to all. What is this clothing? The white garments of the faithful witnesses (Rev. 3:17-21). Their only option is whether or not to buy this clothing.

The Apostle Paul often employed this metaphor. With the writer of Hebrews (4:13), he knew how penetrating is God's gaze, how useless are the masks that men adopt for self-protection. The Christian, however, has been given a new suit of clothes. To "put on Christ" is to be dressed in garments immune to moth and age. These garments are woven out of glory and life (II Cor. 5:1-5). The resurrection is itself one way of describing this new clothing for mortal men (I Cor. 15:37-52).

Elsewhere Paul speaks of this clothing as armor for battles against principalities and powers (Eph. 6:10-20). This may strike us as quite far-fetched, until we realize our own need for such armor and until we note elsewhere that these garments are actually "put on" through acts of compassion, meekness, forgiveness, and love (Col. 3:12-17). In short, the clothing of the "old man" affords no protection in God's sight and no ultimate security in earthly conflicts. Only the life of the new man, daily worn, can adorn the soul of man (or the structure of community) with an enduring fabric.

Thus the image of nakedness, which modern Westerners can so easily take in its obvious literal meaning, elicited in the Oriental mind many complex associations. We must remember that the author of Mark was imbued with this biblical way of describing man's situation.

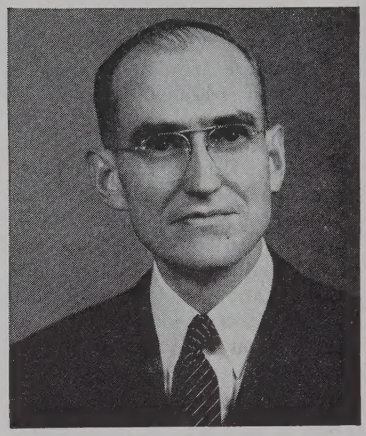
Let us return, then, to the young man in the Garden of Gethsemane, and listen anew for the subtler nuances of meaning. Like Adam, his sin leads to flight and nakedness, to an expulsion from the Garden. He fulfils the prophecy of Amos: more brave than his friends, he yet flees away naked in that awesome Day (Amos 2:16). Like the Christians of Laodicea, he was not prepared for the final test of his faithfulness. Nor was anyone else—except Jesus.

In other words, Mark views the scene in Gethsemane as a sample of the way in which God's terrible judgment is executed. This was the midnight hour in which every soul was unmasked. As a follower of Jesus, the young man was only lightly clad, insufficiently prepared for the coming trial. Is this perhaps a symbol of Everyman's unreadiness to face the refining fires of God's love? As a disciple who quickly turned back when danger struck, his nakedness becomes an epitome of the flight of all disciples, ancient and modern.

Note the underlying contrasts be-

[***Continued on page 31***]

Treasures in t



A knowledge of the language in which the New Testament was written deemed "practical" knowledge by Pastor Carpenter. Surely, he says, ministe need to know better than anything else their basic textbook. He serves Trini Methodist Church, Auburn, New York.

THE NEW TESTAMENT is the one book which every minister of the gospel needs to know as thoroughly as he can. Many young men are being permitted to enter upon their work as preachers and pastors with no knowledge of the New Testament in the language in which it was written. In order to give some who are ministerial students and some who are already in the ministry an inkling of what they are missing, I feel constrained to write about some of the treasures I have found in the Greek New Testament.

People neglect the study of the New Testament in Greek for more "practical" studies, but my conclusion after twenty-five years as a pastor is that my study of the Greek Testament has proved as practical as anything I have done. I am in no sense an expert, and write only of what is available to any pastor or student.

Understanding of Words

Words are the preacher's tools. If he can learn to use them with understanding and discernment, his work is sure to be more effective and more enjoyable to him. All sorts of distinctions and overtones are to be discovered in the Greek Testament which cannot be carried over into any translation. The best translation inevitably obscures or loses something. It is true, of course, that Jesus spoke in Aramaic, yet if we can read his words in the Greek *koine*, the common speech of the time when the New Testament books were written, we shall surely find ourselves nearer their source than if we read them only in English translations.

Here are a few meanings and distinctions, chosen at random, that seem worth while to me. Incidentally, the derivations of some common English words stand out, and seeing such derivations is part of knowing the English language well.

"Soul" or "life" is *psyche*, that part of our being which we have in common with the animals. "Spirit" is *pneuma*, signifying man's highest nature, the point of contact between the human and the divine. Another word for "life" is *zoe*, meaning life in its principle. This is the word used in the expression "eternal life" (*zoe aionios*) or "the life of the Age." (Transliteration of the Greek letters spoils some of the explanation, but even so one can see the clues to treasure.)

The "gospel" is *evangelion*, that is, "good news." "Repentance" is *metanoia*, literally, a "change of mind." To be "content" (Phil. 4:11) is to be *autarkes*, having sufficient resources within oneself.

The distinctions between synonyms are worth knowing. When one reads "love" in the English New Testament, which word is it in Greek, *agapao* or *phileo?* The noun *agape* has a deep spiritual meaning that is not found in classical Greek. When one reads "power," is the word *dynamis* (inherent power) or *exousia* (authority, power) employed? When one reads "word" is it *logos* (a spoken word with reference to what is in the speaker's mind) or *hrema* (a saying or word considered in itself)?

All these shades of meaning make a difference for understanding and appreciation.

Tenses of Verbs

Such a simple matter as the ten of a verb can indicate something th is missed in translation. In Greek t present and imperfect and futu tenses indicate continued action; t aorist and perfect, action that is co pleted. In the aorist tense the e phasis is on action at a definite tim in the perfect the emphasis is that t action has been completed.

Such a promise as that in Matthe 7:7, 8 means more when we reali that it really means:

"Keep on asking, and it shall given you; keep on seeking, and shall find; keep on knocking, and shall be opened to you: for every o that continues to ask continues receive; and he that continues seek continues to find; and to hi that continues to knock it shall opened."

Because the Christian life is a da by-day and moment-by-moment e perience this thought of continuo action is important and inspirin Turning to the fourteenth chapter the Gospel According to John, discover that the two verb for translated "believe" are exactly alik They both may be either present i dicative or present imperati Curiously, the King James Versi translates the first as indicative a the second as imperative. The Ame can revisers of 1901 and 1946 are doubt right in taking both as impe tive. But in any case they repres continued action: "Keep on believi in God, keep on believing in m If our faith is intermittent, our hea are troubled; if we keep on believi he can give us his peace.

The same principle holds for such chapter as John 15, where the e

reek New Testament

By J. RUSSELL CARPENTER

hasis is on "abiding." We are to keep on abiding." The verbs in the resent tense put the emphasis on abitual faith and faithfulness. The ıme emphasis on habitual action is) be noticed in such passages as ıese (I John 3:8, 9): "He that connues to commit sin is of the devil. . . Whosoever is born of God [literlly, "has been born of God," therore is now a new-born creature, ıown by the perfect passive tense], oth not continue to commit sin." his is far different from saying that Christian never falls into a single in; it does say that one cannot be Christian and a deliberate sinner t the same time.

Jesus' challenge to take up the ross is stated in a way that emphaizes these differences. Look at Mark :34. "If any one is desiring [present ense] to come after me [aorist tense, ndicating decisive action at a definite oint of time], let him deny himself also aorist] and take up his cross aorist] and follow me [present ense, indicating a habit of life to be ontinued always]. The point is that he decision to follow him is made at particular time, but the following s to go on and on.

Discover for Yourself

These are only a few random hints f treasure that you can discover for ourself if you have not already done o. Prepositions, compound words, listinctive ways of saying things, omparisons of New Testament usage vith classical Greek usage, all these ffer endless suggestion of meanings vorth exploring. The minister's devoional life and his preaching and pasoral ministry are sure to be enriched f he uses his Greek New Testament. Specific suggestions for sermons come rowding to mind, but perhaps a list f books that have proved helpful nay be more useful to any who may ıave read thus far.

I have been using Nestle's Greek text [not in print]. Many would prefer Bishop Westcott and F. J. A. Hort's *New Testament in the Original Greek* (Macmillan Co., $2.50). A book I use often and recommend to anyone who wishes to make a beginning or to have a valuable reference is Samuel G. Green's *Handbook to the Grammar of the Greek New Testament* [not in print].[1] This is especially valuable for its section on New Testament synonyms. I have Thayer's lexicon [not in print] and make some use of H. G. Liddell and Robert Scott's *Abridged Greek-English Lexicon* (Oxford University Press, $3.75), which is chiefly for classical study but has some value for New Testament. An indispensable help for one who studies by himself without having had much instruction in grammar is Bagster & Sons' *Analytic Greek Lexicon* [not in print]. This gives the grammatical analysis of each word found in the New Testament text.

For commentaries using the Greek I have the *Expositor's Greek Testament* (5 Vols., ed. by W. Robertson Nicoll); some volumes of the *Cambridge Greek Testament* (Eerdmans Publishing Co., $25.00); and *Word Studies in the New Testament*, by Marvin R. Vincent (4 Vols., Eerdmans Publishing Co., $20.00). I sometimes use the older work of Alford [not in print]. A few years ago I acquired a set of John Albert Bengel's *Gnomon of the New Testament* (English translation) [not in print] and find it very valuable. This is the work on which John Wesley based his *Explanatory Notes Upon the New Testament* (Blessing Book Store, Chicago, $3.00). After reading Bengel for myself I am ready to agree with T. W. Manson that his *Gnomon* can never be superseded.[2]

I do not have any volumes of the "International Critical Commentary," though I realize their value, nor do I have any of the great works of A. T. Robertson on the Greek Testament. I do have Huck's *Synopsis of the First Three Gospels* (American Bible Society, $1.75), which is a "harmony" in Greek, with notes in English and German.

Because my little knowledge of Greek has meant so much to me I dare to hope that an increasing number of seminary students will include the study of the Greek New Testament in their plans and that even a few pastors already in their work will make a beginning. There is no field of knowledge where one will be repaid more quickly for every bit of toil.

[1] Other grammars in wide use today are: *Beginner's Grammar of the Greek New Testament*, by W. H. Davis, Broadman Press, $2.50; *New Testament Greek for Beginners*, by J. G. Machen, Macmillan Co., $2.50; *Essentials of New Testament Greek*, by J. H. Huddilston, Macmillan Co., $1.25; *A Short Syntax of New Testament Greek*, by H. P. V. Nunn, Cambridge University Press, $1.25.—Ed.

[2] However, says our biblical adviser, "Yes, Wesley used the commentary of the most famous continental scholar of his day. Had he lived today he would have done the same—though his choice would scarcely still be Bengel, a great scholar who died two centuries ago. . . . Bengel is still worth reading but is misleading if taken 'straight.' "—Ed.

Eternal Word

We cannot part from this unique book [Genesis] without reflecting for a moment on the amazing synthesis of contrarieties it achieves, both in its style and in its philosophy. Its God is transcendent and yet so human; its man so earthly and yet so godlike. Its appeal is universal and yet reads as if it were intended for us alone. Its air is familiar and yet an immortal freshness rests upon it. It makes the past present and the distant near.

—Solomon Goldman, in *In the Beginning* (Harper & Bros.)

Toward a Sound Rural Ministry

By BURTON C. BASTUSCHECK

Too many pastors regard the rural parish merely as a temporary stopping place that must be endured until "something better" opens up. This attitude, says the writer, partly explains why the rural church is a problem. He is pastor of Keosauqua-Center Chapel Methodist Churches, Keosauqua, Iowa.

THERE is no greater work in the world than that of shepherding a rural flock. The rural pastor follows in the footsteps of such men of God as Abraham, Moses, David, Amos, and a host of others. He serves a Master who lived in a country town named Nazareth, and whose ministry was almost entirely dedicated to rural areas. He walked through the wheat fields. He "considered the lilies." He beheld the fowls of the air. He watched a sower going forth to sow. It was in the city that he met his greatest opposition. The temple leaders there attempted to silence him forever.

But the common people of rural Palestine heard Jesus gladly. They followed him to the seaside, to the *desert place apart.* And the minister of this Christ who is dedicated to the work of the rural ministry will receive a loyal following from his people that will amaze him.

Rural people are genuine. They are also intelligent. They are not pleased to know that a rural pastor expects to remain among them only until he is "called" to a "field of larger service." They do not like to feel that the man who is now their pastor regards their church and their community as being temporarily satisfactory, but not good enough for him to have any desire to work there over a period of many years. Such an attitude on the part of too many pastors accounts in part for the weakness of the rural church in America today.

When a man loves the country and country people, and when he tries humbly to know as much about rural life as he possibly can—without acting as though he were the final authority on rural life—he will receive a following from his people that is most heartening.

What are the essentials to a satisfactory rural ministry? A sincere dedication to the work of God is required above all else. A rural minister must be more concerned about giving than about receiving. He will look out over the green fields of the countryside, recalling that another Rural Pastor once said, *If God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you . . . ?* And paradoxically, when he is more concerned about giving, he will invariably receive in abundance. That will be true to some degree in the matter of the temporal necessities of life, but it also includes riches that exceed all monetary evaluation.

Consecration to the task is of even greater importance than adequate training. No man, however, will want to believe that training is of secondary importance for a successful rural ministry. It is incorrect to believe that less training is needed in the rural fields than in the urban.

The rural minister will know better than to parade his academic degrees or to try to impress the people whom he serves with his "vast knowledge." Country people are accustomed to looking under the veneer to see what is at the heart. Many a rural dweller with a grade-school education possesses more knowledge in certain fields than does his pastor. It is well to realize with humility that everyone can teach us something that we do not now know.

Training, of course, is necessary and should be used constantly, but never should it be a cause of boastin We want to lay special stress on th statement, for we believe that son ministers have failed in the rur field primarily because they want others to realize how well educate they were. Even though he may po sess them, it is unwise for a countr pastor to indicate his academic d grees on his stationery, or in h general correspondence; and there little excuse for signing a check "Joh Brown, B.D." The prayer of the rur pastor might well be that of th Apostle Paul: *God forbid that should glory, save in the cross of ou Lord Jesus Christ.*

Nor should the rural minister eve regard his training for the work a having been completed. There is a ways more to be learned. One of th best aids to training for the rur minister is to have grown up in th country. But there have been excep tionally good rural pastors whos early years were spent in urban cen ters. These men have gone into th country with an eagerness to lear something about life there. They hav tried to know something about th various breeds of cattle, chicken and hogs. They have learned to di tinguish between wheat and rye. The can distinguish hay from straw. The have subscribed to one or more o the better farm magazines.

It will prove helpful if a rural mi ister can take some courses in h state college of agriculture, eithe before or after his theological sem nary training, particularly in the fiel of rural sociology. Many of the stat agricultural colleges are now offerin short courses for rural pastors durin the summer. While they are excep tionally good, they need to be supple mented with further reading an study.

A growing number of theologica seminaries are now offering course in the field of the rural church; sev

ral offer summer courses designed ith the rural minister particularly n mind. Two of these are Westmin- ter Theological Seminary at West- minster, Maryland, and Garrett Bib- ical Institute at Evanston, Illinois.

It would be most helpful if more tudents preparing for the rural min- stry could serve something like an nternship on a rural parish under he leadership and direction of a suc- essful pastor. Such a plan might be rranged to be carried out during he summer months between the chool terms, and it might be sched- uled for the period between the unior and middler years as well as etween the middler and senior years n the theological seminaries. Min- sterial students who are still in col- ege might be able to pursue such a ourse with profit during the summer nonths. This plan should prove to be elpful to both the ministerial stu- lent and the parish.

No man will enjoy the rural min- stry if he dislikes hard work and ong hours. The consecrated rural astor will not consider himself above a good day of manual labor occasion- ally. There will be times when it will be to the advantage of all concerned if he does engage in some hard man- ual labor. This writer was once able to save a harvest for a parishioner who had suffered a heart attack and who was unable either to take care of the harvest himself or to hire help to do it. In one community, where a farmer had died just before he had planned to erect a silo, the pastor organized a group of men to work along with him in erecting the silo for the widow. Such acts of manual labor are a work of God. They are really one of the rural pastor's responsibil- ities.

The good rural pastor will be no more lax in his study than would the pastor of the largest cathedral church in any city. And he will be diligent in pastoral visitation. He will not overlook the homes of poorer people, as some ministers seem inclined to do, or of those to whom a social stigma has been attached (sometimes unfairly). He will call at the home of every person who is in any way affiliated with his church or any part of its program, although he will always play fair with other ministers of the community, and will never stoop to proselyting.

—From a woodcut by Ernest A. Pickup, Nashville, Tenn.

The good rural minister will be very sure to reach every family that lives away from the main highway. These are often overlooked. It may be necessary for him to park his car and walk a mile or two over a country lane to reach some of these homes, but the exercise will be good for him, and his visit will be deeply appreciated. Few visitors ever reach such homes. When callers do come it is an event of great importance. Often I have gone to such homes and been told that I was the first minister ever to call at that house. Here is a place to find many people who can be won to Christ if we let them know that we care. Jesus once suggested that we ought to *Go out into the highways and hedges.*

The good rural pastor will spiritualize every call. He is first and foremost Christ's man. He will be expected to read from the Bible and to pray when he calls in people's homes. If he does not they will be disappointed, but they may be too polite to tell him so. He should learn to encourage discussion of spiritual matters, to help people to apply faith to life. This can be done naturally with no stiffness or embarrassment. It is well to suggest that the family bring their own Bible for the pastor to read from it. If there is a Bible lying in plain view, it is well for the minister to pick it up, and use it. Such a procedure adds a deeper personal touch to the call. Of course, the pastor will have his own Bible or New Testament in his pocket every time he calls and will use it whenever another Bible is not available.

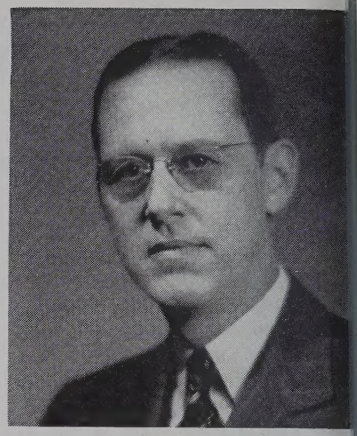
When calling at a farm house, the minister will realize that no call is complete until he has gone out to the barn or the fields to speak with the man of the house. Wherever did we get the idea that when the minister calls the only proper procedure is to visit in the living room with the women and children? Men need a vital Christian faith just as much as do the women. It is not hard to reach a man for Christ when that man knows you sincerely care about his farm and his daily work. There is more value than most people realize in bowing together in a stable to pray. It helps the farmer to remember that he is a co-worker with his heavenly Father in answering the prayer of the multitudes: *Give us this day our daily bread.*

There is no harm in bowing to pray out in a field with the farmer whom one has stopped to visit. Such an experience can have something of the sacred atmosphere not unlike that which Jean François Millet depicted in "The Angelus."

It is also proper to visit the nonfarm workers at their places of employment. The minister who visits other men because he is really interested in them and their work will not lack for a congregation on Sunday.

theology

Love's Moral Dynamic



By JAMES TILDEN BROWNING

Christian ethics is never static: its emphasis is upon acts of spontaneous love rather than upon slavish obedience to legal principles. The author is pastor of Johnson Memorial Methodist Church, Huntington, West Va.

CHRISTIANITY has from the beginning been a battleground for controversies. Its critics have come from all the fields of human action and thought. Science has questioned the Incarnation, the Resurrection, and miracle stories of the Bible. Historical questions concerning the life of Jesus and the originality of his message have been put forward. Philosophical thought has suggested that Christian ideals are not the highest in the world, and that there are other ideals more helpful to human beings in the modern world. All these antagonisms are still in existence today.

Christians have never given way to despair. Criticism has served to drive them back upon the ultimates of their faith. It has made them examine their faith from time to time and keep it alive. A virile Christianity in any age will assert that its message actually has redeeming force and significance for mankind.

I

An approach to Christian ethics cannot be detached from the biblical understanding of God and man. It must consider both the Old and the New Testaments (using the latter as the standard), interpreting them in the light of their historical thought-forms. In this article we seek brief but adequate answers to such questions as: What is the meaning of man's sin and moral struggle? What conception of man and God does the New Testament most consistently uphold? What is the key to human behavior as revealed in Christ?

The origin of evil is attributed to the act of rebellion against God on the part of man. Prophetic religion attributes moral evil to an evil will rather than to the limitations of the natural man. To an external observer no conscious choice of evil is ever discernible. There is always a previous condition or the force of an antecedent impulse which seems to offer a complete explanation of the inevitability of the act.

Reinhold Niebuhr says that sin is not inherited, but that it is in the very nature of man: ". . . The myth of creation is constructed into an actual history of origins when it is really a description of the quality of existence. The myth of the Fall is made into an account of the origin of evil, when it is really a description of its nature. . . . If original sin is an inherited corruption, its inheritance destroys the freedom and therefore the responsibility which is basic to the conception of sin. The orthodox doctrine is therefore self-destructive" (*An Interpretation of Christian Ethics*, 1935).

However we interpret sin, the fact remains that something has caused a cleavage in human life. An awareness of this cleavage presupposes redemption. When man loses the sense of sin, he loses his sense of, and his need for, God. This does not mean that sin is beneficial, but rather that its recognition, since it is a part of man's nature, becomes part of the redemptive process. We will see that consciousness of sin in human life has a bearing upon the relationship of man to the New Order of Christ.

It is not merely that man sins, bu it is the fact that he is a *sinner* whic needs to be recognized. Natural m rality deals with conduct and not th person. Moral failure resides not s much in the sphere of conduct as i the sphere of personality. Whateve one does is tainted with evil becaus evil is entrenched in the very heart o the personality. No moral effort ca extricate one from this situation. T try to save oneself is evil. The wors state of man is that in which he ha complete confidence in himself. I denies the fact that the good is alway the gift of God.

The original source of all sin is th false independence of man ove against God. The legalistic view of th good constitutes the point at whic man is furthest away from God. "Th curse of the law" describes this stat The direct result of man's primal si is separation from God. The legalisti type finds it impossible to come int real human contact with his fello man; the other man is only a "case. Legalism is an unfreedom. If I fee that I ought to do right, it is a sig that I cannot do it. If I could reall do it, there would be no question o "ought" at all. Willing obedience i never a sense of "oughtness" but onl of love. The good can be restored onl by the removal of "the curse of th Law."

Man has not only a sinful nature but also a divine nature. He wa created in the image of God. Ma has, therefore, a dual nature: ther are two of him. Jesus said that th

ngdom of God is within you, but e kingdom of the devil is also thin you. This dual nature is the ld of moral struggle. The battle at goes on in the human soul is iversal in scope and for all time duration. Paul described this battle hen he said, *For the good that I ould I do not: but the evil which would not that I do. . . . O, wretched an that I am!* A British soldier gave pression to this conflict in a bit of mely verse:

ur padre, he says I'm a sinner.
nd John Bull, he says I'm a saint.
ut they're both of them bound to be liars,
r I'm neither of 'em, I ain't.
m a man, with a man's mixture
ight down from his very birth,
nd part of him comes from heaven
nd part of him comes from earth.[1]

An intense type of introspection always a religious experience. In s most developed form it discloses ossibilities of both good and evil, hich in one moment seem to be lternative forces within the self and the next are recognized as forces at transcend the self. Therefore, no mits can be set where the self ends nd the divine begins, a fact accuately stated by Paul in two contrastng sentences: . . . *I live; yet not I, ut Christ liveth in me,* and *It is o more I that do it, but sin that welleth in me.*

The importance of this in a study f Christian ethics is found in the act that morality never appears apart rom religion. The common element n both religion and morality is this: he caprice of the human being wayed by his passions is checked by he erection of a barrier surrounded y the arm of "The Holy."

II

The problem is inescapable. Life itelf is dynamic. Life that does not ct ceases to exist. Human life is deisive action. Here it differs from all ther life. This is due to self-conciousness. Man is a rational creature. he element of decision is always resent. Even external slavery does ot take away internal freedom. Man annot escape decision about life. If you are human, you have a problem. We have to live by ethical standards. The question is what meaning controls my life. What God controls life? This is the problem of human existence. Man must have an idol god or the true God. The dogmas of ethics are religious. There is no way to escape this problem.

We may decide that we are going to flee from a decision, but flight itself is an act maintained by a decision. Man may be philosophically an atheist, but there must be something supreme in his life, and whatever it is that is his God.

The Christian message is first of all the revelation of the good. God is creator of the moral law. The Good is based on the Holy. No one has claims on man or a people save God himself. God's claims on man are based upon what he has done for man. Man owes his God nothing but love. The good is simply and solely the will of God. Thus we see that in the Christian message "the good" is explained in such a way that the difficulties surrounding this question in the natural ethos are overcome. The good is based solely on God's transcendent relation, on his covenant and his word; thus the basis is wholly religious. For this very reason it is truly human, for its meaning is love—union with men. Service to God is realized in service to man and vice versa.

The chief emphasis of the Christian ethic is not in victory over lawlessness, but in the fight against legalism. God alone is good and that alone is good which God does. Man's life is anchored in God and not in himself. Only by the action of God is man justified.

Jesus identified himself with the Torah. The Old Testament was the revealed will of God, the true phrasing of the demands of God upon his people. But Jesus interpreted the Law in such a way that it set him in conflict with all other interpreters. The refraining phrase that introduces his approach to the Law was, *Think not that I am come to destroy the law, . . . but to fulfil.* He does not supplant the Law with his teachings, but unfolds it in its true light and meaning. His teachings may be grouped under two heads: (1) prohibitions and (2) injunctions. Let us look at some of these.

Take the Old Testament law against murder, *Thou shalt not kill.* Jesus said that this law means more than taking the life of another; it prohibits even the wrong kind of attitude toward others. Anger and hatred are as bad as murder. The other laws against overt acts, like adultery, divorce, perjury, are interpreted in a similar manner. To look on a woman with lust in your heart is equivalent to adultery. Revenge is human—it is part of your nature. The law "an eye for an eye" was for the protection of human society, and it served a good purpose, but the Christian ethic prohibits revengefulness.

The supreme injunction of Jesus was to love. *Love thy neighbor as thyself.* What is the nature of this love? It does not commit murder, adultery, perjury, or take revenge. Who is my neighbor? My neighbor includes my enemy. The best commentary on love is the Golden Rule. But there is no ethic about the bare principle of the Golden Rule. I may be a drunkard, and if my neighbor is going to do unto me what I would do unto him he will bring me a drink and I will do the same for him. The prime commandment here is to love God and not my neighbor. Christian ethics does not direct one just to stay out of the other person's way. It goes much deeper by calling for personal concern about the welfare of all men.

Ultimately the meaning of love is found in Christ. He loved us so much that he gave himself for us. The imitation of Christ is the Christian norm. To be like Christ does not mean that we are to become God. Christ does not ask us to be God, but he asks us to be as good a man as he was a man. Love is something more than equal mutuality. It is self-sacrifice; it acts without any kind of historical gain—it simply acts and trusts God to use it.

III

Nothing matters more for Christianity amid its activities and preoccupations than the learning of the mind of Christ. The real foundation of the Christian ethic is not in the moral teaching of Jesus; Jesus him-

[***Continued on page 31***]

[1] Quoted in Norman Vincent Peale's *You an Win* (1938).

LITURGY

Pulpit Dress for Protestants

By RAYMOND E. BALCOMB

The peculiarities of pulpit dress among Protestant clergymen run the gamut, from highly decorative garb to the nonclerical business suit. The pastor of the Methodist Church, Holbrook, Mass., proposes that Methodist preachers help eliminate the present confusion by donning the simple Geneva gown and stole.

WITH respect to dress, the modern Protestant pulpit is following the example of pre-monarchic Israel as described in the Book of Judges: *In those days . . . every man did that which was right in his own eyes.* And now, as then, the result is the same: anarchy.

Balcomb

Here is a preacher in a cutaway and striped pants; there is one in a business suit. Here is one in a simple Geneva gown; there is one in cassock - and - surplice. Here is one in robe-and-academic hood; there is one in gown-and-bands.

The time is ripe for reasoning our way to some practice consistent with our heritage and our beliefs. The liturgical revival, which is making altar-centered churches even out of "Akron plans," is being felt with respect to what the preacher should wear. Vested choirs are virtually standard, and the writer knows of at least one "free" church where the sexton must don a robe to enter the chancel to do the dusting. More and more we hear that the academic hood "adds color" to a wedding or a baptism. The Order of St. Luke, described in THE PASTOR (June, 1950, p. 32), "urges . . . that its members wear some form of clerical garb when engaged in . . . conducting services."

I

Protestants are traditionally primitivists with regard to church organization, doctrine, and practice. The standard of the New Testament and the ante-Nicene church we usually proclaim to be authoritative. In this matter the testimony is clear and virtually absolute: the minister wore no clothing differing from that of any other Christian. There is no record that Jesus, Paul, Peter, or any other first century Christian preacher wore anything distinguishable from the general social class to which he belonged.

See also in the early church: "During the first three Christian centuries the dress of a priest differed from that of a dignified, scholarly layman only in that the Mass had to be celebrated in fresh, clean garments—our 'Sunday clothes.'" (Millia Davenport, *The Book of Costume*, 2 vols. Crown publishers, N. Y., 1948, vol. I, p. 93.)

The Eleventh Edition of *Encyclopaedia Britannica* states: "The officers of the Church during the first few centuries of its existence were content to officiate in the dress of civil life, though their garments were ex pected to be scrupulously clean and d decent quality."

Despite the scorn heaped by som upon "the blue-suit-and-red-necktie pattern of pulpit dress, nothing mor in accord with the earliest tradition of Christianity could be found. I past eras the frock coat and the cu away admirably met the same tes They were the standard article amon decently dressed men. So also is th business suit today.

The case for perfectly ordinar clothing is strengthened when w pause to remember the Protestan doctrine of "the priesthood of all be lievers." If we really take this serious ly and want to symbolize it accurate ly, the clergy should have no mark of distinction in dress, neither in no out of the pulpit, nor on their auto mobiles, nor on their charge accounts A subtle temptation to consider our selves worthy of special favors ca scarcely fail to follow the everyda use of distinctive garb.

II

There is something to be said, how ever, for the use of some sort of rob or vestment in the conduct of publi worship. We can respect origins an yet learn new duties from new oc casions. For one thing, vestments em phasize the office rather than the man This is a much-needed factor i churches that make preaching centra in worship, for many persons becom

tached to one preacher. When he is way they stay home. When he moves om town, they drift back into the igitive fringe of Christmas-and-aster Christians. Anything that nds to disguise individual differ-ices is therefore advantageous.

It is said that one day Henry Ward eecher's brother occupied his pulpit or him. A number of people, when ey realized who was going to reach, rose to go—at which time it as announced that all who had come worship Henry Ward Beecher ould go, but that those who had me to worship Almighty God ould stay. We need something to mphasize the office rather than the an.

Again, vestments emphasize the ontinuing tradition of the Christian hurch. Our symbols, it is true, ought ot to be static and unchanging, par-aking of the nature of the laws of e Medes and the Persians, but they ught not to be subject to every pass-ag whim of fashion's fancy, either. he church was here long before any f us and will be here long after our rames have returned to dust and shes. Anything that helps to remind s of that long, strong continuity has nerit.

Once more, vestments lend dignity o the service. Say what we please about informality and fellowship, a service of worship ought always to be dignified. Worship is serious. Few would look upon a visit to the President of the United States as a jovial, convivial, casual, friendly get-together in which no principles of courtesy or dress were in order. Everyone observes formality in dress for a funeral. How much more, then, ought we to be dignified when communing with the Most High? One of Wesley's rules for preachers was, "Let your whole deportment before a congregation be serious, weighty, and solemn." And another was, "Beware of clownishness, whether in speech or dress. Wear no slouched hat."

III

What, then, is the solution of the matter? I should like to suggest one possibility. It is that the Geneva-style robe be used with a stole. There are several reasons that seem to support such a practice.

First, the robe is simple and unostentatious. It detracts as much as possible from the individuality of the wearer. It has a long and honorable association with Protestantism, differing markedly from the Orthodox and Roman Catholic vestments. It need not be expensive.

But the robe alone is not enough. Symbolically, it is academic in significance. To combine with it the bachelor's, master's, or doctor's hood is to proclaim the academic preparation of the pulpit to the exclusion of all else (as well as being suspect of the sin of pride). The stole, however, is distinctly ecclesiastical and very ancient, dating back to the fourth or fifth century at least.

Furthermore, the stole is symbolic of ordination. "The custom of giving the stole to priests and deacons at their ordination," says the *Encyclopaedia Britannica* (Eleventh Edition) "is of great antiquity . . . The stole was originally introduced as . . . a special liturgical mark of distinction for deacons." As such it is entirely in keeping with the Methodist conception of the importance of ordination and can even be defended by those who take a less exalted or more pragmatic view.

Suitable for use only in the conduct of services, this combination does not compromise "the priesthood of all believers" nor tempt one to accept special privilege. It adequately symbolizes the preacher's preparation, function, and office.

To vest or not to vest? If that question be answered in the affirmative, let it be with a robe and stole.

Liturgical Question Box

QUESTION: *Which is preferable, to use the full Order for Holy Communion as given in the Ritual, or the old, abbreviated Order?*

ANSWER: The full Order is liturgically correct but theologically deficient, as pointed out in a recent article in *The Christian Advocate*. The old Order, which is printed in the Ritual and in the new edition of the Hymnal, was taken almost verbatim from the Prayer Book by John Wesley. It was expected to be used at the close of the Service of Morning Prayer.

The service begins at the Offertory, following the sermon. It is very satisfactory, if used with a short service consisting of the hymns, general prayers, Creed, Epistle, and Gospel. The prayer of confession, prayer for pardon, etc., which are found in the communion service, should not be said twice.

The first part of the service is what was once called the Liturgy of the Catechumen, originally consisting of the following:

1. Lessons from the Bible
2. Sermon
3. Prayer for all people
4. Greeting (Kiss of Peace)

In the third century we have the following order:

1. Two lessons from the Old Testament
2. Chanting of Psalms
3. Acts of Apostles and Epistles read
4. The Gospel (all standing)
5. The sermon (or sermons)
6. Dismissal of Catechumens

Thus we see that the first part of the service is merely instruction, and should not contain the elements that are reserved for the Liturgy of the Faithful, which begins with the Offertory.

If the full Order is used by those who wish to keep the original Methodist theological position, they may substitute the Prayer of Humble Access ("We do not presume . . .") and the Prayer of Consecration from Order Number Two. —***R. P. Marshall.***

(Pastor Marshall, who conducts this department, serves St. John's Church, 217 Arch St., Sunbury, Pa. Questions may be sent direct to him or to *The Pastor*.)

WHITSUNTIDE PREACHING--I

Here are ideas for preaching and worship for the Whitsuntide season, extending from May 13 to August 26, prepared by a Methodist minister. ("Eastertide Preaching" appeared in the March issue, page 21.)

Prepared Hearts

May 13, Whitsunday (or Pentecost). Galatians 5:13-26; John 16:5-16. The greatest evidence of God's faith in us is the fact that he never calls us to an easy task. Yet he confidently expects us to do the job to which we are assigned because he has made constantly available an invincible power from on high. Pentecost bears testimony to the great redemptive purpose of history as that purpose must be fulfilled through human devotion to noble ideals. So God informs us that we are matched to an eternal cause that is vital to heaven as well as to earth.

We are the trustees of a divine kingdom, and in us "the hopes and fears of all the years" are met. We must, therefore, have minds prepared for the message of God, for much depends upon *how* we think. God can use effectively only those who will reach out for higher truth. As a radio receives programs according to the frequency to which it is tuned, so our minds receive God's message according to the capacities we build. This means that we must have hearts prepared for the love of God.

Only love has the courage to press on toward a certain and triumphant end. The transforming message of Pentecost is this: We may not know what the future holds of marvel or surprise. But we know Who holds it and that it is subject to power from on high. Such hymns as "God of grace and God of glory" (*The Methodist Hymnal*, No. 279) and "Lead on, O King Eternal" (No. 278) are particularly appropriate for this day. The prayer hymn of the morning might well be "Spirit of God, descend upon my heart" (No. 179).

Trinity Sunday

May 20, First Sunday after Pentecost. Revelation 4; John 4:19-26. The author of the book of Revelation possessed inerrant insight when he beheld *a rainbow round about the throne* of God. For the rainbow that spreads its beauty across the sky is the immortal promise of divine concern. That men can see God from any of three aspects only substantiates the everlasting mercy. Whatever their plight or experience, they find that the Lord of all the earth has established a means by which to touch their lips with coals from the altar.

When men need the sense of supernal power, God compassionately reveals himself as the Creator. How often He points to the purpose of his handiwork. Not a sparrow falls but the Father sees it. The grass of the field, *which to day is, and to morrow is cast into the oven,* is clothed in such splendor that not even Solomon in all his glory rivals The gentle rains are showers of blessings from on hig Even the hairs of one's head are numbered. He tells the nu ber of the stars; he binds up the broken in heart. Grow follows a sure design, and everything accords with purpos planning: *first the blade, and then the ear, and then the fu corn in the ear.* The earth yields its increase not by chan but by benevolent law. Childhood matures by way laughter. Men grow in grace as quietly as yeast leavens loaf. The whole wide world was made for men, and i resources were placed at their finger tips. Whether it stars or waterfowls,

> *He who, from zone to zone*
> *Guides through the boundless sky thy certain flight,*
> *In the long way that I must tread alone,*
> *Will lead my steps aright.*[1]

When men need the sense of divine companionship, the are offered the opportunity of looking upon the face of Go in the face of Jesus Christ. It was as God's agent th Jesus put the final stamp of worth upon the individual. A God's agent, Jesus forever destroyed the divisive barrie of race and class and creed and color and sex. As God agent, he changed the darkness of primitive European fores into the light shining upon the altars of churches dedicate to the proposition that all men are created free and equa As God's agent, he breached the Great Wall of China, pen trated the jungles of Darkest Africa, reclaimed the outcaste of an awakened India. Behind every hospital, every orpha age, every college devoted to the banishment of cheap idea and tawdry ideals, behind every humanitarian organizatio laboring for universal peace and the preservation of huma dignity, stands the God of Jesus Christ, persuasive appealing: *Come, ye blessed of my Father, inherit th kingdom prepared for you from the foundation of the world*

When men need the sense of personal strength they hea the challenge clearly ringing within them: *Not by migh nor by power, but by my Spirit* shall these things be don Divine power is within our grasp once holy ideals are in ou hearts. For the Spirit works with our spirit to accomplis mighty things.

America's Greatness

May 27, Second Sunday after Pentecost. Colossian 1:9-20; Matthew 13:31-33, 44-49. Great revivals come throug

[1] From William Cullen Bryant's "To a Waterfowl."

e prayers of the faithful. There is no Pentecost until there spiritual preparation on the part of the saints. But once ey have prepared themselves the kingdom of God draws gh. For when they have thus linked their hearts to heaven is not long before they hear a stirring like the wind in e tops of the mulberry trees and feel the invincible power a divine purpose falling upon them. Nations will always se up to follow those leaders who possess the courage to allenge tyrannous times because they have searched their uls and committed their lives to the redemptive cause of ır Lord.

How clearly Alexis de Tocqueville saw this truth a century go! Writing of his visit to our land, this celebrated Frenchan declared: "I sought for the greatness and genius of merica in her commodious harbours and her ample rivers, id it was not there; in the fertile fields and boundless rairies, and it was not there; in her rich mines and her ist world commerce, and it was not there. Not until I went to the churches of America, and heard her pulpits aflame ith righteousness, did I understand the secret of her genius id power. America is great because she is good, and if merica ever ceases to be good, America will cease to be reat."

Our secret is our altar. When our votive fires burn low, the imness of our temples steals like fog across the land. When ose fires leap high, their light shines into the darkness ntil the darkness is no more. The Church of God needs onsecrated souls. If the hosts of Zion are to triumph "in ie strife of Truth with Falsehood" we must pledge ourselves new to uphold the Christ's hands. Appropriate questions to mphasize this thought may well be: *Have I walked with hrist upon life's common way? Have I borne my witness to lis saving power? Have I shared his truth with those about ie?*

How Truth Triumphs

June 3, Third Sunday after Pentecost. Ephesians :1-13; Matthew 9:35–10:1. Pentecost is the prelude to ction. The altar always summons men to serve. Isaiah neels before it in penitence and goes forth to proclaim ie redemptive word of the Lord. John Wesley prays at ldersgate and sets out to launch the Evangelical Revival. here is no dedication unless we are dedicated *to* something. ruth triumphs only through the sacred activities of her dherents. The covenant of Pentecost requires us to throw pen the doors of the temple that the river of salvation may our forth upon the land. Only thus can we fulfil our holy bligation. Only thus can we honestly proclaim:

By the light of burning heretics Christ's bleeding feet I track,
Toiling up new Calvaries ever with the cross that turns not back . . .[2]

Here is a genuine opportunity to provide for an altar all. Let it be given first to those who would reconsecrate heir lives. Then let it be given to those who would make heir first commitment to Jesus Christ our Lord. This might vell be an opportunity also for individuals to pledge their ives to full-time Christian service. Let the need for ministers e lifted up. If some prospective recruit has already been pproached regarding the work of the clergyman, let the ppeal provide a chance here for definite commitment on is part. Likewise, emphasis should be given to the need for Christian doctors, nurses, social workers, and others. Such n hour of worship might well revolutionize a church.

[2] From James Russell Lowell's "The Present Crisis."

Facing the Immediate Tasks

June 10, Fourth Sunday after Pentecost. Hebrews 11:13-16; Mark 12:13-17. Often individuals are reluctant to assume the full burden of religious responsibility because they fear that they lack the necessary abilities to measure up to it. Having pointed up thus far the divine expectation of Pentecost, the eternal concern of God that his purpose be fulfilled by individuals whom he knows and loves, the powerful resources that prayer makes available, and the obligation that comes with a knowledge of those resources, we must take care to indicate how naturally the consecrated soul matches the need of the day in which he lives.

This might well be done by means of a sermon on "Signs and Portents of Our Age." Using Exodus 4:1-5 as a scriptural basis, we can show how all that Moses had when God spoke to him was a staff. Pharaoh had a sceptre—the symbol of pomp, privilege, and power; Moses a staff—the symbol of simplicity and duty. Israel's salvation was to come not by military might but by the commonplace duties of a consecrated man. The staff did not come alive so long as Moses held on to it. It assumed life when he did with it what God commanded.

Consecration gives life to our possessions. Money comes alive when it is used to advance the cause of God's kingdom. Education comes alive when it is used to improve the lot of humankind. Prayer comes alive when it seeks to implement holy purposes. Time comes alive when it is devoted to doing good and declaring the everlasting mercies of God. It took forty years of spiritual concentration to produce the burning bush, but when it came it changed the history of the world. One might effectively conclude with Edwin Markham's vital little poem, "Earth Is Enough." Such hymns as "Rise up, O men of God" (No. 267) and "O young and fearless Prophet" (No. 266) will strengthen this service. Helpful, too, will be the solo, "My Task."

Obstacles

June 17, Fifth Sunday after Pentecost. Revelation 21:21-27; Matthew 5:43-48. Still there may be some who insist that the obstacles they face are invincible, that the challenge is impossible of achievement for them. To help them release the power that is within them, in order that God may be glorified, we can expound the story of Zacchaeus (Luke 19:1-10). Here was an ordinary man who had to overcome the limitations that he could not change. He had no control over his height; nor could he disperse the crowd that blocked his view of Jesus. But he refused to let circumstances thwart him, and when he could find no way around his problem he went over it.

Our limitations may be irrevocable. But they are not insurmountable. Not conditions but attitudes, not what we have but what we are, shape our destiny. Here is the positive preaching that our age needs to hear. Illustrations of great men and women who have overcome physical, social, and economic handicaps to make outstanding contributions to society—men like Steinmetz and Carver—are readily available.

Show how God can lift anyone to the level that the individual is willing to attain. Show the price that that individual must be willing to pay if he would attain it. Then relate that price to the cost that Christ gladly assumed. If an altar call was not extended before, this emphasis would offer another opportunity to give one. A fitting closing hymn is Sylvanus D. Phelps' stirring petition, "Saviour, Thy dying love" (No. 219).

Clinical Material

Interpersonal relationship between this pastor and the unchurched family develops well in the two calls reported here (and in the concluding ones to be published next month). One week after the first visit the teen-age son is killed by lightning. The pastor demonstrates a helpful ministry in his personal concern for the family before and after the tragedy. The editor's comments are in italics.

Ministry to Nonmembers

PRIOR to my first call at the Andrews home I had only general information about Mrs. A and her family. Two of the four children, Dave and Jane, are members of my church. Dave, about thirty and married, is treasurer of the church. Jane, about sixteen years old, is a high school senior this year. She stays with Dave's family to look after Dave's wife, who is now in an advanced state of pregnancy, and his two boys, ages two and three. The rest of the family have no relationship to the church. The Andrews rent a large farm about one mile north of town. Most of the work is done by Mr. A and Joe, age fourteen.

First Call

This was a "routine" call by the new minister. I had been serving the church a month and had fairly well completed the rounds of church members. Now I was expanding my contacts to nonmembers who have some family tie as the A's have to the church.

On the way to the A home, I drove past Joe as he was cleaning out an irrigation ditch. I slowed down to wave. He called out an invitation for me to stop and help. I shouted that I had forgotten to bring my boots.

In the house I found Mr. and Mrs. A and Karon, age two. After we were comfortably seated, I said, "I'm sorry that I have not got around to see you earlier. I have met Dave and Jane at church and wanted to get acquainted with you folk."

Mr. A said, "We keep pretty busy and don't get out much."

"You are farming quite a lot of land?"

"More than half a section altogether, and then I work some with Dave on his place. He is trying to work about half a section, too."

"That's quite a chore."

"Yes, it is, but we all help. My wife can take her turn on the tractor when we need her, and Joey is getting to the place where he's good help. He's down the road right now opening up the ditches. You probably passed him."

"Oh, yes. He asked me if I would like to help him."

"That's Joey, all right. We caught five fish in the ditch this morning. They came down with the water last night."

"Oh? What kind?"

"Carp. Here, let me take you out on the porch and show you." The fish were in a tub of water. Each probably weighed two pounds.

Back in the living room, I said, "They're beauties, all right. That means work for you, doesn't it, Mrs. A?"

"I guess," Mrs. A replied. She had said very little during the call.

"You have quite a family, Mrs. A."

At this juncture two representatives of the county agricultural agent's office drove up to check Mr. A's conservation practices on an aerial photograph. After a brief stay the men drove on, and Mr. A and I went back into the house.

"Well, I must be getting along, but I did want to stop by and get acquainted. When you're in town, drop by the parsonage for a visit." (*Note the extreme caution with which the subject of the church is approached.*)

"We keep pretty busy. When we do get to town it's usually to buy something we're out of." (*Note a the immediate resistance.*)

"Well, you know you're alwa welcome to the fellowship at church

"Thanks."

"As I call in the homes, I like have prayer with each family. M A, may we have prayer with y folk?" (*There is no indication f prayer.*)

Mrs. A's voice was flat as she r plied, "That's up to you."

"O God, we thank thee that v have come into this home and ha become acquainted with these friend We ask for them thy blessings, bo material and spiritual. May the lo which they have for each oth prosper and give them ever-increasi satisfaction. Bless this communit our Father, and its church. May th faith draw us ever closer to all th people. We pray in the name of Jes Christ, our Savior. Amen."

There was no comment on th prayer. With a few pleasantries, th call was terminated.

Pastor's Summary: I do not s much value to this call, except as a ice-breaker for possible future rel tionships.

The interpersonal relationship o viously was strained, especially in th case of Mrs. A, probably because previous pressure toward joining th church. For this reason, the reque to have prayer probably was harmf in the immediate situation. In a ca like this, where there has been no f vorable religious response, I w under no illusion that my praye would accomplish what the intervie had not. It is very likely that th most religious thing I did in the ca was to look at the fish caught in th drainage ditch and at the photograph of Mr. A's fields.

Why then was the prayer offered I believed that the habitual practic of prayer in home calls helps buil an atmosphere of spiritual resourc around the church which I serve. Th fact that people normally may expe a prayer when I call is calculated t make them look toward the church a

oviding a definite avenue of relief m the secularization of modern e.

Editor's Summary: This series of ls is presented to show the de- lopment of the *interpersonal rela- nship* and to study the resistance at the pastor faces. The above call uld be classed as an evangelistic ll, although the pastor lists it as outine," a term that I have sug- sted as describing general calls on the church's regular member- ip where no unusual stress or spir- ual tension is known to be present nen the minister goes to call. All her calls, it seems to me, are evan- listic calls regardless of how the stor handles the conversation.

The pastor speaks of the call ac- mplishing little, that probably the ost religious thing he did was to ok at the fish and the photographs the farm. Perhaps so. Such things *n be quite* religious because they do rengthen the *interpersonal relation- ip*, which is the *grace of God* flow- g through pastor to people. You ay ask, Is it always the grace of od when the relationship is posi- ve? I have to answer, I do not now, but in this case I would feel ry definitely the grace of God may e identified in the positive expres- on of friendliness which the pastor tends to this family.

Note the lack of response on the art of Mrs. Andrews.

Should the minister have prayed? ot if he observes signs that indicate e should not. He makes it a general ractice and gives his reasons; there- ore, I would not argue the point rther. I would not have; he did. erhaps it was fortunate that he did n light of what follows. Incidentally, was a well-worded prayer.

Second Call

One week later. I had just returned rom a round of calling similar to nat reported above when a neighbor ame to the parsonage to inform me nat Joey Andrews, the fourteen- ear-old son, had been struck by lightning and killed. He had just un- hitched a cultivator at the onset of a rainstorm and was riding the tractor toward the house when the bolt hit him. This apparently happened about 2 P.M. His body lay in the rain for about two hours. It was discovered only when neighbors came along checking on fence wires which the tractor had torn down as it careened more than a mile before being stopped in an irrigation ditch.

Thus it was about 5 P.M. when I drove up to the A home, about an hour after the tragedy was dis- covered. In the house were a number of helpless-looking neighbors. Mr. A had gone to the funeral home; Mrs. A was weeping quietly, holding two- year-old Karon. After two or three sentences, my wife was able to take over the care of Karon, leaving Mrs. A free to talk with me. By this time I was sitting beside Mrs. A's chair.

I said, "We came to see if we could help."

"You can't help. Nothing anybody can do would do any good now."

"We cannot take your place, no."

"Oh, if it had only been me instead of him!" she wept.

I made no comment but patted her shoulder.

"If only I could have been here, it might have been different."

"Would that have made any differ- ence? You know that you couldn't have changed things." (*This is a poor response as it is apt to suppress the grief. She needs understanding, and this definitely is not understanding.*)

"No, but I could have been here when they found him. Oh, why didn't I take him with me? . . . I had all the other kids in the car. They're still over at Dave's. We left them in the show while we did the trading. Some- one will have to get them. They don't know anything about Joey."

"Someone will see that they get home."

At this point Jane rushed in. In- stead of going to her mother, she went to a sympathetic neighbor and broke down on her shoulder, saying, "Oh, Joey, poor Joey! Why did this have to happen to you? You were an ornery little cuss, but we loved you!"

Statistics on Health

A dozen funerals in 1900—4 persons who lived at least 50 years.

A dozen funerals in 1949—9 persons who lived at least 50 years.

The older half of the people dying in 1900 had lived 30 years or more.

The older half of people dying in 1949 had lived 66 years or more.

One thousand babies born in 1900 were destined to live 49,000 years.

One thousand babies born in 1949 were destiny to live 68,000 years.

Since 1900 the entire population of the U. S. has doubled (75,000,000 to 150,000,000).

Since 1900 the population age over 65 has quadrupled (from 3,000,000 to 12,000,000).

The *lowest* state maternal mortality rate in 1933 was 4.3.

The *highest* state maternal mortality rate in 1947 was 2.6.

—The Methodist Board of Hospitals and Homes.

I went over and patted Jane's shoulder, assuring her that God would take care of her brother. Then I returned to the mother's side.

She was quietly weeping. "If only I'd been here! Why did it have to happen to him? Why couldn't it have been me?"

I made no response except to give her shoulder a couple of sympathetic pats. There was a semi-silence, with some hushed talking among the neighbors. After a few minutes, it seemed that, with the other people coming in and out, it would be useless to stay longer. I said, "Mrs. A, we know we can't carry your burden, but we do want to help."

"There's nothing you can do. There's nothing anyone can do to bring him back. But I do thank you for coming."

"Would you like a word of prayer?" (*Here I think the minister did right to offer to pray. The situation dictates prayer.*)

"I don't care." (*Mrs. A still fails to respond to the offer of prayer.*)

The neighbors, realizing that a prayer was to be offered, gradually ceased their hushed conversation. I prayed, "Our heavenly Father, we know that thine are the everlasting arms, that thou art our shield and our fortress and our refuge. We come to thee for help which the world cannot give. Give us, our Father, we pray, thy peace, the peace which passeth all understanding. We know that thy eternal way is perfect, but in the face of this present sorrow, we need the strength and understanding which thou hast promised to all who are in trouble. We ask thee to be near this mother, to comfort her with the sheltering mantle of thy love. Give her, Father, the blessed assurance that thy eternal plan will make all things right. For we ask it in thy name of thy Son, Jesus Christ. Amen." (*This is an excellently worded prayer.*)

Pastor's Summary: My helpfulness in this interview was mostly because I represented religion and its exclusive province in seeming to hold the answer to the mystery of life and death. The fact that I had called the preceding week—though seemingly so unsuccessfully—now assumed much greater significance. I believe that in view of this subsequent tragedy even the prayer offered at the end of the first call now had taken on a helpful influence. It is true that Mrs. A did not respond with any enthusiasm at the suggestion of my second prayer. Her attitude may have been a reversion to form in opposing any intrusiveness in the name of religion. But her squeeze of my hand at the close of the prayer belied her negative outward reactions.

The suffering that Mrs. A was undergoing, of course, made for a decided improvement in the interpersonal relationship. Compared with her almost complete silence and negativism in the first call, she now seemed able to pour out her troubles without perceptible restraint.

But I believe that I must say that what Mrs. A says here is only surface expression. The fact, however, t Mrs. A can open up even with surface feelings seems important.

I erred in rushing to give Mrs reassurance in response to her exp sion of guilt. But then I do not th that what I said was overly harm for the reason that the shock had Mrs. A relatively impervious to w was being said by others. This st ment that she could not have been fault did not seem to repress her f ther outburst.

Editor's Summary: I agree w the pastor's summary. It is good t she can express her grief.

This call demonstrates the imp tance of general calling before tr edy strikes. The minister came i the home as an acquaintance, not a stranger. He beat death the Therefore, in later contacts with t family he will not be associated w death. [To be concluded next mont

Questions of the Month

QUESTION: *In trying to get a person to affiliate with one's church, where does urging leave off and proselyting begin?*

ANSWER: Proselyting has to do with trying to get a person to change his religious affiliation from one church, or one denomination, to another. Actually, neither urging nor proselyting is very effective, in my opinion, so far as securing loyalty to a church or to the Central Figure of the Christian religion is concerned. There is a great emphasis upon evangelism in most of the major denominations, and the church which is not evangelistic is a dying church. Most of my ministry has been spent in dealing with persons who have had too little roots to their religion. That is, they have affiliated with churches because someone "urged" them to join or "sold" them upon this need "to belong" to a church, and th were received without adequate i struction or conviction. To take pe ple into the church, as many do, wit out the experience being meaningf is not to serve either the Kingdom the individual. Our Lord's method evangelism was "love."

QUESTION: *Where can I secure t pamphlet,* If I Marry a Catholic, a *how much does it cost?*

ANSWER: From any Methodi bookstore, or from the Literature D partment of the Federal Council Churches, 297 Fourth Avenue, Ne York 11, New York. It sells for fi cents a copy. Every Protestant min ter should have copies available f his young people so that they may s what they are facing in the event th fall in love with a Roman Catho boy or girl.—***R. L. D.***

Take Another Chance

By PAUL B. MAVES

grow old gracefully means a great deal more than just "taking it easy." here are new skills for old people to learn, hobbies to pursue, always more ventures ahead, says the author, assistant professor of Religious Education, ew Theological Seminary. (This article, printed here by permission, is a apter from *The Best Is Yet to Be*, just published by Westminster Press.)

NOW that you are entering into er maturity you say you have done hat you have done. The books are arly closed. Your record will have stand for what it is. The opportunities you have failed to take advntage of will never come again. he past is past. You believe that you did not succeed in crossing e river while you were in your ime there is no point in rowing ay longer. You might as well fold our oars and drift with the current. ld age, you are told, is no time for lventure. This is the time to play safe and take no chances.

There are many overly solicitous ersons who will preach this philosohy to you. These persons have the otion that youth alone is the time r adventure, exploration, and boldess. Adulthood is a time for settled ving and steady work. Old age is a me for rest and for staying at home. robably wisely they tell you to be nservative with your investments, r if you should take a loss you ave too short a time to recover it. hen they go on to caution you to be nservative about your living. Don't out in the rain. Wear your rubers. Beware of drafts. Don't take ips that will force you to stay away om home all night. Don't catch ld. Why work? they say. You have orked hard all your life; now let e rest of us support you in your d age. Settle down. Watch overertion lest you tax your heart.

Most of this advice is well-intenoned and a great deal of it has a ortion of soundness which you yourself have already recognized. Physicians and students of human nature remind us that we should learn the limits of our strength and try to live within those limits. However, they also remind us that we need to live right up to the margin of those limits, for if we do not, the limits will rapidly shrink.

The problem is to avoid the extreme of overtaxing our capacities on one hand or allowing much of our capacity to atrophy or shrink away from disuse on the other hand. We know that if we do not exercise certain muscles, they tend to get weaker. However, if we overwork them, they are injured. If we do not use our mental capacities such as imagination, memory, perception, and power to think, they too will shrink. (Most of us are seldom in danger of overworking our mental capacity.) I recall an athletic instructor who used to teach tumbling and gymnastics to college students, although he himself was in the late sixties. He had kept his body supple and his muscles keen through constant and careful exercise.

One of the tragedies of adulthood is that we allow our interests to grow narrow. It is hard to avoid because of the necessity for specialization, and because the responsibilities of running a business and rearing a family pre-empt most of our time. Young people who play musical instruments in school tend to put them away in adulthood and never touch them again. The hobbies of youth are often stowed away in the attic. Instead of roaming the wide fields of interest we go back and forth in our narrow ruts.

But when families are reared and we retire from business is there any reason why we cannot get these old interests and hobbies and skills out of the mothballs? A woman who used to paint rather well as a young girl has often said that when her family is grown she will take it up again. Now that she is nearing later maturity it will be interesting to see if she can deliver on the promise she made to herself. Have you an interest which you have allowed to lag that can be resurrected to enliven your days? Have you a hobby such as whittling, stamp collecting, butterfly mounting, fly tying, painting, tatting, needlepoint, or any others you can begin again? Have you an interest which you never had a chance to follow through, or a career you never had an opportunity to cultivate?

If you have no old skills to revive, you may be heartened to know that we have learned by careful study that old dogs can learn new tricks. The old adage that old dogs could not learn new tricks was too often only an excuse for not doing anything; or else it was said by young people who had failed to get older people to do what they wanted. Whimsically, one might say that before you can teach an old dog you have to know more than the dog.

Understandably you hesitate to embark on anything new. You are afraid that people will laugh at you

if you don't do it right, and that may rumple your dignity. It has been so long since you tried anything new that you have almost forgotten how. Perhaps you even have the notion that some of these things are childish, that playing or doing things for fun is not quite right. But thousands of older people are now enrolled in adult education classes and evening schools learning all sorts of things, from appreciation of music and literature to making pottery.

Older people do launch themselves upon new careers after retirement. My heart grows warm whenever I think of a little white-haired lady I knew in my youth. Her husband had died, her sons and daughters were all married. She and her husband had always been interested in Sunday school work and had been pillars in their little village church. But her own Sunday school, which she had done so much to build up, did not need her, for there were younger people who needed to serve in this way.

She looked around and saw that in that sparsely settled ranch country there were many communities without any Sunday schools or preachers. So she began to visit these communities, teaching Sunday school classes herself. Then she began to preach sermons to them when she discovered a hunger for religion on their part. Before long she was launched upon a quiet career as a lay evangelist, though no one ever thought of her that way. They simply thought of her as a saintly mother in Israel who stimulated their interest in spiritual things and helped them to organize Sunday schools and revive an interest in the practice of religion. When she was eighty-four years of age she preached a sermon in the first church I ever served. Her face had a thousand wrinkles, but each wrinkle was a smile. Her body appeared to be frail, but there was power that radiated from her unquenchable spirit, and her radiance made her lovely.

During the last war a high school was unable to secure enough teachers to man its classes. Finally the principal went to a retired college administrator who was also an ordained minister and asked him if he would be willing to teach a few classes. After some thought this elderly man agreed. In spite of his years of experience in the educational field, it was necessary for him to take a correspondence course in educational psychology in order to get an emergency certificate. He might have been bitter about such red tape, but he took the course seriously and confessed he got a lot out of it. He shortly became the most trusted and best-loved teacher in the school. After the wartime emergency was over, they wanted to keep him on the faculty, and so he is still teaching, although he is now teaching only a half day.

Perhaps you have been laying up treasures here on earth rather than in heaven, and the moths and rust have even now made inroads into the things you have spent your life in accumulating. The transition into later maturity is often a crisis, and crisis is frequently an opportunity to start afresh.

In the poem "Ulysses," Tennyson describes what takes place after the aged warrior, who has beached his boat and hung up his sword, gets bored with his retirement and his idleness. He calls together the men who have voyaged with him through many an adventure. This is what he says to them:

The lights begin to twinkle from the rocks;
The long day wanes; the slow moon climbs; the deep
Moans round with many voices. Come, my friends,
'Tis not too late to seek a newer world.
Push off, and sitting well in order smite
The sounding furrows; for my purpose holds
To sail beyond the sunset, and the paths
Of all the western stars, until I die.
It may be that the gulfs will wash us down;
It may be we shall touch the Happy Isles,
And see the great Achilles, whom we knew.
Tho' much is taken, much abides; and tho'
We are not now that strength which in old days
Moved earth and heaven; that which we are, we are;
One equal temper of heroic hearts,
Made weak by time and fate, but str
in will
To strive, to seek, to find, and not
yield.

A Meditation

. . . you know what hour it is, h
it is full time now for you to w
from sleep. For salvation is nea
to us now than when we first
lieved; the night is far gone, the
is at hand. Let us then cast off
works of darkness and put on
armor of light.

Working together with him, th
we entreat you not to accept the gr
of God in vain. For he says, "At
acceptable time I have listened to y
And helped you on the day of sal
tion." Behold, now is the accepta
time . . . (R.S.V.).

"Eternal God, who committest to
the swift and solemn trust of lif
since we know not what a day m
bring forth, but only that the ho
for serving thee is always prese
may we wake to the instant clai
of thy holy will, not waiting for
morrow, but yielding today. Con
crate with thy presence the way o
feet may go; and the humblest wo
will shine, and the roughest plac
be made plain. Lift us above u
righteous anger and mistrust in
faith and hope and love by a simp
and steadfast reliance on thy su
will. In all things draw us to t
mind of Christ, that thy lost ima
may be traced again, and that th
mayest own us as at one with hi
and thee. Amen." (*The Book of W*
ship, pp. 418-19).

Almighty God, who hast made
things and who will make all thin
anew, refashion us according to t
purpose, that we might serve th
more effectively. Send us out whe
thou wilt into new paths or old
it might please thee. Even as t
eagle does stir up her brood to tea
them to fly, stir up our spirits th
we may rise to thee, and not
bound by the out-worn nest. Th
art our dwelling place and unde
neath are the everlasting arms. Sin
thou art with us we shall not
afraid of new ways, and because th
art our guide we shall not be lost
strange places. Unto thee do we a
cribe the glory and the power and t
majesty, forever and ever. Amen.

Life's Unpaid Obligations

len of today can begin to pay off their countless obligations to those of the ast—and especially to God—only by sharing universal concern. The author f this sermon is pastor of Lansdowne Methodist Church, Lansdowne, Pa.

A Sermon by JOHN W. McKELVEY

LONGFELLOW'S familiar poem The Village Blacksmith" sets a nought-provoking theme for us in ur headlong haste to arrive safe and ound at the gates of the City Everisting:

is hair is crisp, and black, and long,
is face is like the tan;
is brow is wet with honest sweat,
e earns whate'er he can,
nd looks the whole world in the face,
or he owes not any man.

While this poem is a great favorite nd conveys a truly sublime message egarding the dignity of honest toil —a message desperately needed in ur generation when class cleavage s so easily fomented between the arious categories of laboring men— t also expresses a note that quite ikely Longfellow never intended to et down, one of those self-intruding econdary meanings that inhere frequently in what we say.

I refer to the closing line, "For e owes not any man." In the poet's ye the village blacksmith was an onest man who paid the butcher, he baker, the candlemaker, and his axes without hedging, and in this sense he could look every man in the eye, knowing well that he was indebted to no one.

But, of course, any one of us knows that there are many things about life that place us in debtor's row, things which have nothing to do with financial obligations. While Longfellow was not thinking of this aspect of life in epitomizing the upright character of the village blacksmith, we must not forget it and ought to ponder it again and again. The truth is, in the words of the Apostle Paul, You and I are debtors *both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.* I am thinking of what this means insofar as our relationship goes towards society in general, man in particular, and God above all, the giver of *every good and perfect gift.*

Consider what we owe to society, to the legacy of the past, first of all. There are a multitude of things that we have just taken for granted such as our domesticated animals: the chicken—what would we do without chickens and eggs, or vice versa (depending on which you regard as the original unit), the dog, the cat, the cow, the horse, sheep, camels, goats, to mention only a few of the more useful domesticated animals.

There are, furthermore, the rudimentary essentials of civilized living such as the plough, the wheel, pottery, and metal instruments. Without going any farther, I have said enough to indicate that one of the most fruitful mental exercises to absorb our attention is that of search and investigation back to the origin of things. It is typified by such interrogations as: Who invented the wheel, the handle, the ax? Who taught us how to capture light in a candle or to smelt copper and iron out of the ground? Who learned the secret of nurturing wild grasses into wheat and corn or of turning goat's and camel's hair into choice fabrics and warm garments? Who is it, in a word, who devised for us the ways and means of our civilization to whom we are forever debtors and bondsmen?

Only when we have taken time to consider questions like these will we discover the illimitable extent of our unpaid obligations to our fathers who bequeathed to us both the outward and inward possessions that give to life its full and varied meaning. We are in debt to the past, thus, in a far greater degree than we have been wont to realize, and if this realization does nothing else to us it ought to cause us to acknowledge this heritage in words somewhat like an ancient psalmist's: *Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!*

Obligations to Individuals

Our debt to society is in a sense an anonymous debt because the benefactors of mankind have for the most part melted into the dim beginnings of civilization, and their identity has been lost in oblivion. But there is another aspect of our indebtedness in which our unpaid obligations are individualized in the persons of parents, friends, teachers, and fellow pilgrims.

Who, for example, taught you that honesty is the only policy; or that cleanliness is next to godliness; or that it pays to *be kindly affectioned one to another;* or that *wine is a mocker, strong drink is raging;* or that a man's strength is as the

strength of ten when his heart is pure; or that love is more potent than hate? Can you evaluate these simple lessons in terms of dollars and cents, and can you ever expect to pay your obligations in full to those along life's course who have encouraged and helped you when the way was difficult and the burdens of life overwhelming?

I like the story that Gerald Cullinan related recently concerning his Uncle Matt, a distinguished San Francisco lawyer, who died at the age of eighty-one. Among the innumerable bouquets received by the family was an immense piece bearing a penciled card inscribed "Pat Murphy." None of the family had ever heard of him, and not until the night before the funeral did they find out who he was. He showed up for the viewing, a wizened little Irishman in a shiny blue suit.

"I'm the city street sweeper, ma'am," he explained. "For twenty years I used to wait for the Judge at the corner of Fifth and Howard and we would walk the long block together, me sweepin'. And you know, ma'am, all my life I've been nothing but 'Pat' to every Tom, Dick, and Harry in town. But the Judge always called me 'Mr. Murphy.' Coming from a great man like the Judge, it did something for me I'll never forget as long as I live."

What the Judge did for Pat Murphy someone has done and is doing for each one of us individually, making us receptive to great thoughts, causing us to aspire after high ideals, urging us to exert ourselves to the utmost and to our better selves be true. Notwithstanding the fact that our unpaid obligations on this score are impossible of evaluation in a material sense, there are at least two things in my judgment that we can all do in respect to them.

The first is that we can acknowledge our indebtedness with both words and deeds fraught with gratitude. Too often we allow time and opportunity to slip through our fingers, until it is too late.

A noted editor found this to be so in a very unusual way. He had noticed a particularly fine achievement by a friend, also an editor, and intended to write a letter of congratulations. But he did not. There was a day or two of delay, and then he said to himself, "Oh, pshaw! he will get hundreds of other notes about it, so I shall not bother him with mine." Then he chanced to meet his friend and told him how it happened he had failed to send him his letter acknowledging his indebtedness to him. "How many do you think I did receive?" asked the friend. The editor guessed many scores, to which his friend replied, "Not a single one."

Of course, it may not always be possible to pay our obligations to those who by one means or another have enriched us. Death may have removed them from life's swift course. Time and tide may have swept them or us from each other's presence. Then, at least, we can do what the Apostle Paul did. Acknowledging his debt to the past, including teachers, parents, friends, he proceeded to pay on his obligations by sharing with his contemporaries the *unsearchable riches* of his faith in Christ and the power of the gospel of the cross.

Obligations to God

I do not know how it is with you, but I venture to say your experience is not unlike that of a psalmist when it comes to facing up to all the good things of life that you enjoy. He cried out *Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.*

The moment, in short, we become cognizant of life's manifold benefits and realize the measure of our indebtedness to both the past and our contemporaries, that moment we are driven back upon God, our first and last creditor, and that moment we sing with involuntary ardor: *O give thanks unto the Lord, for he is good: for his mercy endureth for ever . . .* and we cry out, *Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!*

Assuming that all of us are unceasingly grateful to God for his wonderful works in our behalf, and acknowledging that *in Him we live, and move, and have our being,* I am going to proceed to ask the questi which must be uppermost in o minds at all times. How can possibly repay our obligations God? And if I may be pardoned what appears to be oversimplifi tion, let me answer this interrogati in a twofold manner.

We can repay our obligations God in a definite individual comm ment to the high things of the so It was Miguel de Unamuno who sa "To believe in God is to desire H existence, and what is more, to a as though He existed." * This mea that we must arduously strive achieve the godlike in ourselves, a consequently prove God in who image we have been created.

To achieve the godlike is not reproduce the race, important as th may be, but to reproduce and develo the God-given personality within u bringing it to the full moral a spiritual delineations of which it capable. To grow into the likene *of the stature of the fulness of Chris* that is, to repay the debt we owe God in Christ. No one can do it f us except each of us for himsel each one must take up his cross an follow Christ.

It is not enough, however, to thin of our obligation to God in an i dividual sense only. We must co sider our obligation from the stan point of society, from the collecti angle. We are all members one another, and all the members a inescapably indebted together, whic means that we are mutually related i our obligation to the Most High Go

In consequence, we must stand t gether in a living and united witne to the eternal truths as well as in loyal and unstinting devotion to God will and way as made manife through his Church. This means th we must think in universal terms t day, with world-wide compassion an unlimited horizons, thinking God thoughts after him and knowing a surety that nothing short of Christian conscience leavening t whole lump of mankind will save o generation from disaster or bring i the Kingdom.

* Quoted by Lecomte du Nouy in *Huma Destiny* (Longmans, Green & Co.), p. 134.

The Better Way

A Sermon by J. W. REED

The world situation demands that we fight; but how—with spiritual weapons or physical ones or both? This pastor, taking his text from Ephesians 6:12, says the Christian way is to wage spiritual warfare using only weapons of construction. He serves Oswego Methodist Church, Portland, Oregon.

THE APOSTLE PAUL has some ery good advice for us of this rightened, confused, and belligerent eneration. It reads as though it were vritten fresh this morning for our pecial benefit. It is the last chapter f his letter to the Christians in the ity of Ephesus. I shall quote only ne verse: *For we wrestle not against lesh and blood, but against the prin-ipalities, against powers, against the ulers of the darkness of this world, gainst spiritual wickedness in high laces.* The latest version of the New 'estament uses the word contend in ne place of wrestling, and that brings he idea closer to what we are doing oday. The word *fight* brings the idea till closer to what we are actually hinking, feeling, and doing today.

The day has come when each of s must decide how we are going o fight. Do you prefer to fight against esh and blood? Are you with the orces that believe we can settle ur problems by destroying men's odies? Or do you look deeper and ee that our warfare must be against ne hosts of spiritual wickedness? ome people seem to think we can o both. But that is both psycho-ogically and spiritually impossible. We must choose one or the other method. Events will not wait.

We frankly face the fact that both these methods of fighting are difficult and loaded with danger. We of this generation have no easy way ahead of us, and we had better face that fact and gird ourselves for valiant service. While both methods of contending are wrought with difficulties, however, the outcome of the two methods is quite different. First, the flesh-and-blood conflict. What are the results? We have plenty of evidence strewn over the centuries. Physical disruption of God's beautiful creation is the first outcome. Human bodies are torn to bits, and blood flows as water in rivers. Farm lands are torn up and cities torn down.

Another result is the loss of civil liberties that we have taken so many centuries to acquire. Our civil rights are slipping from us at an alarming rate today. If Thomas Jefferson and his collaborators in the making of the constitution know what is going on these days they surely are turning over in their graves.

But still more serious is the moral disintegration that is going on among us because of our devotion to physical warfare. When the Germans dropped history's first bomb over England in 1914, a wave of indignation went over the world. To date we have not only not repented for the criminal act we did to Hiroshima five years ago, but we are frankly piling up more and bigger bombs for use when needed, and one has to get his ear very close to the ground to detect the very faintest protest to it all. Anything we want to do today we do, and without any compunctions. We can even prove to our own satisfaction that black is white.

Now let us take a look at what happens when we do what Paul suggests, and fight *spiritual wickedness in high places.* This is by far the better way to fight and the technique works out something like this. First, such a warrior refuses to kill his fellow man. He holds that he has no right to take the life of a fellow human being. It is better to be killed than to kill. It is better to go into the presence of the Creator with an inflicted wound than with hands dripping with blood.

This does not mean, however, that such a one stands idly by with folded arms amid all the confusion of this

day. No, the times challenge him to utmost endeavor and he willingly accepts the challenge. His activity is expressed in construction rather than destruction. He is busily engaged in building an enduring peace in any and all ways that seem feasible. Believers in this kind of warfare are engaged in spiritual campaigns against the evils within themselves and within their nation which are contributing to the moral displacement of the day.

And the consequences of such a program? No man can get off easy who enlists in such a program. It probably will mean much suffering, ostracism by family and friends, and even death itself must be reckoned with. But it will also save the lives of thousands of our young men and will at the same time sow the seeds of enduring peace. It will require much courage—no faint heart need apply—more courage than to face the enemy gun.

Military people talk of "calculated risks." That means that of two possible means of procedure both are risky but, having gone over the possibilities carefully, one risky way offers more chance of success than the other. In this spiritual warfare there are calculated risks also. Let us balance them up. On the one hand, if we refuse to fight that will mean the loss of physical power. We will not have armies, navies, and air fleets protecting our interests in various parts of the earth. Also, there will be the possibility of invasion. If foreign armadas should assail our shores, we would not be able to match them with our own armies and fleets.

On the other hand, there is nothing that would stir the world and lift it to new moral heights than some such program. We would gain the respect of all the world—which the spending of billions of dollars has failed to do—and we would exert a moral power among the nations, for which we yearn, but have not been able to acquire otherwise. And we would have revealed to the world a new weapon, namely, the power of the spirit.

As to the matter of invasion, it would be impossible to enslave 150 million people who are possessed with the right spirit. Our own military men have recently stated that in their opinion it will be impossible for Russia to control China. But, then, if somebody should want to invade our nation after we had demonstrated that we have no evil intentions, I wonder what a mass nonviolent welcome would do to the invaders. Don't you think it is a good risk to believe that the power of the spirit demonstrated would disarm them and make them friends?

The last advantage I shall mention is that while we were doing all that I have so far mentioned we would be winning a spiritual conflict, and that is the kind of conflict we must win before there is peace and prosperity in the world.

Recent news from China tells us of a Chinese Christian pastor being killed by an army truck driven by a communist. The driver was imprisoned. Whereupon the Christians of the community asked the judge to release the driver, stating that they had no desire for vengeance or punishment. The prisoner was released. But that did not end the incident. The Christian friends of the dead man next invited the communist officers to a dinner where good fellowship prevailed, and reconciliation was the keynote. Then one of the communists stood up and, speaking very deliberately, declared: "This spirit of Christianity which can change enmity into friendship is new to us, and it is something we must learn."

What I am declaring to you is not my idea; it is not new. It is as old as the human race. It is the way God wants people to live. We find many traces of it in the Old Testament. There is that one about Isaac. In his day when people wanted to settle down they did not build a house, they dug a well. So Isaac dug a well. But along came the Philistines and claimed the well. A good chance for a fight, wasn't it? However, Isaac moved on and dug another well. The Philistines came again. The story was repeated. Isaac dug a third well. After he got settled he looked out of his tent and saw King Abimelech and the general of his armies approaching. Isaac was considerably irritated at the sight and greeted the kir petulantly. The king hastened assure Isaac that they had not con to make trouble but that *we sa certainly that the Lord was with the* and they had come to propose treaty of peace and good will.

The second time we see the apost Paul move across the stage of Bib history it is as a persecutor of t Christians. He carries a sword and backed by a company of armed so diers. He is very sincere as h marches down the Damascus roa bent upon doing the will of God b exterminating the sect called Chris tian. But something happened to hir before he reached the Christians. Th outcome was that he dismissed th guard and laid aside his sword, neve again to touch one in the thirty an more very dangerous years that wer ahead of him. He suffered much wha with stripes and stonings, and onc was left for dead, but never again di he advise or encourage the use o physical force no matter how danger ous the situation.

Many pages could be used i calling the role of those who have understood the will of God in this respect, and who have been the rea builders of our Christian civilization This sketch would not be complete however, without mention of one wh technically was not a Christian bu a Hindu. Gandhi caught the mind and spirit of Jesus as few professing Christians have done, and he lived long enough to give the contemporary world a practical demonstration of the power and effectiveness of the nonviolent way of living. Yet we have filed him and his achievements away in our libraries while we go on in our murderous way.

Today the world is waiting for the Christian to point to the only way out of the desperate situation in which it finds itself. We can no longer be indifferent. We must choose; we are choosing. We are very busy destroying the bodies of people and other material things. We can change and fight against *spiritual wickedness in high places.* A small body of courageous and determined people who take the teachings of Jesus seriously can change the trend and save the world from unimaginable distress.

Put New Members to Work

By SAM DODSON, JR.

New members can hardly be blamed for losing interest in the church if they are not given definite instructions as to what membership is all about. In this article the pastor of the Methodist Church, Lebanon, Penn., outlines some approaches toward assimilating new members into the local church.

A YOUNG FRIEND of mine who had rated a position on the all-state basketball team for outstanding performance with the local high school "cagers," was being sought after by the state university as a possible addition to its squad. The head coach wrote him a wonderful personal letter and even inquired about his parents and the other members of the family. He was given a special invitation to visit the campus and was shown many courtesies: a room in the best hotel was reserved for him; he was introduced to the important people on the campus; taken to the home of wealthy alumni where he was invited to play Ping-pong, rest, read, "make himself at home." After this unusually pleasant contact, Bill decided that this must be the finest school in America, and consequently he registered for the fall term.

The shock of his life came when he was practically ignored after they "got" him. The coach, who was such a thoughtful fellow previously, was too busy to speak to him now. Bill could not believe what he saw and experienced.

New members in our churches oftentimes experience similar disillusionment as a result of what happens to them in their relationship to the church of their choice. We are likely to follow a pattern similar to that of the state university, giving prospects considerable attention until they present themselves at the altar for membership vows, and then expecting them to find their own way around. No church can serve God effectively that is careless and negligent in this important requirement of assimilating new members.

The number of churches that have no systematic program of assimilation of new members whatsoever is colossal. Every church should have some definite procedures that it has worked out and follows in this significant area; for the proper orientation of new members is not an elective but a requirement in efficient church administration.

The assimilation of new members properly begins prior to the actual saying of vows at the altar. Some churches require new members (adults) to attend a number of class sessions in which the foundation is laid for stable membership. One church requires all adults who have expressed their desire for church membership to attend four periods of instruction, one each week for four weeks. The first period deals with *background*. In this connection such topics as the following are discussed: 1) "Background of Methodism"; 2) "Local Church History"; 3) "The Meaning and Significance of Public Worship." This first session is usually closed with some moments of fellowship and recreation.

The second week takes up the matter of *devotional practices*. At this time such ideas as the following are developed: 1) "The Bible as the Book of Life"; 2) "The Value of Daily Devotions"; 3) "Christian Literature" (leaflets dealing with the family altar, etc., *The Christian Advocate, The Upper Room*).

The third week has to do with the topic of *stewardship*. At this time a layman presents the church budget, followed by a talk on stewardship by a layman and one on tithing by the minister. The financial secretary distributes pledge cards, explains the financial system of the local church, and requests the prospective members to sign their cards during the week and bring them to the next session.

The fourth and final period deals with the subject of *service*. Each of the various organizations in the church presents a brief sketch of its purpose and program. A questionnaire is then distributed, requesting each person to find his place of service in the local church. Finally the minister discusses the subject "Your Church Vows and What They Mean" and follows this with the vows of baptism and church membership in the sanctuary. At the close of the service the Lord's Supper is administered to the class.

A church in the western section of our country has worked out an excellent program designed to meet the needs of new members after the membership vows have been taken. This plan consists briefly of six steps:

1. *Welcome letters and finance letters are sent to each new member:* On Monday morning a personal letter of welcome from the pastor goes to each new member. Also, a letter concerning finance is mailed out over the signature of the chairman of the Finance Committee. (Notice that in the practice of the church described above that the matter of finance was taken up prior to the saying of membership vows.)

2. *Packet containing information about the church is personally delivered to new members:* The Manual for Adults, "I Join the Church," by Karl Quimby, a brief statement of the various services and organizations in the local church, and *The Upper Room* leaflet, "I Will Uphold the Church," by Homer J. R. Elford.

3. *Key persons in various departments of church and church school are given names of the new members:* The name of each new member goes to the responsible person in the proper church school class. Names of all new men go to the responsible person or persons in the Men's Club of the church and to recreational clubs which are a part of the church. Names of the new women go to the

responsible person or persons in the W. S. C. S. and other organizations.

4. *Receive pastoral call when necessary:* When there is an indication of personal problems or home problems with the new member, the pastor calls upon them. (In a smaller church where it is possible, the pastor should make follow-up calls on each new member.)

5. *Members are called upon by sponsors:* The name of each new member should be given to a sponsor (lay person) who lives in his neighborhood. The sponsor should continue to keep in touch with new members for six months and report to members of the staff any needs, discoveries, etc.

6. *Members receive invitation to church dinner:* Each quarter there is a dinner for all new members who have joined the church during that quarter. The members are the guests of the church. Purpose of the dinner is to further acquaint the members with the members of the staff and leaders in various departments of the church program. The program is a brief summary of the program of the church, intended to show where the new member might best fit in.

Another church, in the East, outlines four steps that it has found helpful in the matter of assimilating new members:

1. Every second month the minister and stewards and their wives give a *new members tea* to those who have joined in the past two months. This makes for better acquaintance and emphasizes the spirit of hearty welcome into the church fellowship.

2. A small committee of carefully selected church members takes the names of the new members who join each month and calls on them to present the church *budget* and secure their subscription. This is done without pressure but in a spirit which assumes that the new members have entered into full partnership.

3. Each month the list of new members, with appropriate notes about their interests and qualifications, is given to the officers of the various *church organizations;* e.g., Men's Class, Woman's Society, young people's organization, etc. They are followed up with personal invitations to attend and participate in the organization best suited to them.

4. The entire congregation is divided geographically into zones of thirty or forty members each for purposes of better acquaintance and of reporting needs for pastoral service. New members are reported to the *zone leaders,* who take appropriate steps to get acquainted with them and introduce them to other members.

Too often we have given the impression that joining a church is an end rather than a beginning. Mark begins his Gospel with the words, *The beginning of the Gospel of Jesu Christ, the Son of God.* Those wh claim allegiance to him will be cha lenged with the joy of continuing th gospel story. It is the responsibilit of the leadership of the local churc to determine a definite course whic will graciously nurture the new mem ber in such a fellowship and com munity.

The manual "I Join the Church" can be obtained through The Meth odist Publishing House. (20 cents ea. $2.00 per doz.) "I Will Uphold th Church" (10 cents ea., $1.00 pe doz.) can be ordered from Tidings *1908 Grand Ave., Nashville, Tenn —Ed.*

Why They Enter the Ministry

DURING recent years we have been experiencing a shortage of professional men in America. Nine states are providing some form of extra financial support to train more doctors. One large denomination reports 26 per cent of its churches are without pastors. Two large church groups each report over a thousand vacant pulpits.

In a study of 1,978 ministerial students made by the Rural Department, Drew Seminary, Madison, New Jersey entitled *New Ministers* * it was found that the reason many young men do not enter the ministry is because no one has guided them in that direction. This was true in 83.5 per cent of the cases.

In only 2.1 per cent of the cases did the parents object to their sons becoming ministers. On the other hand, they did little to encourage them in that direction.

The evangelist and the missionary, not often seen in many churches, influenced as many of the 1,978 ministerial students as the Sunday school teacher and the college teacher combined. Neither the evangelist nor the missionary offered "a good job" with "easy hours" and "a comfortable salary." They called the young men to a life of difficult service in hard places.

One young ministerial student put it in these words, "Becoming a minister to me is first of all a challenge."

Another young man said, "My decision has come from seeing how young men behaved when I was in the Navy. I realized that there was great need in society for men of strong Christian principles. The more I have seen and learned, the more I am drawn into the service of God and man through Christ."

NEARLY two-thirds (63 per cent) of our ministerial students become interested in the ministry before they are through high school. In the study of 1,978 ministerial students from 48 states and 20 different denominations it was found that 40 per cent of the boys were considering the ministry before they were 16 years old, and 69 per cent before they were 19.

The report of this study is published in a thirty-page bulletin and is being distributed on a nonprofit basis for 15 cents by the Rural Church Department of Drew Seminary.*

Contrary to popular opinion, the boy's girl friend encouraged him in three times as many cases as she discouraged him.

* Copies can be purchased for 15 cents each.

Use of the United Nations Flag

By CARL D. SOULE

There is mounting interest in the ıg of the United Nations because ıerican soldiers have been fighting ıder it. The secretary for district ıd subdistrict conferences, Commis- ɔn on World Peace, points out that urches can show zeal for world der by encouraging wide use of the nited Nations flag. There follows a ggestive service of dedication by e pastor of First Methodist Church, onkers, N. Y.

ON OCTOBER 20, 1947, the nited Nations General Assembly lopted an official flag and author- ed the Secretary-General to establish code governing its use. The flag has ɔt been commonly seen by Ameri- ıns, either in churches or public aces. During October, 1950, how- ver, the flag was displayed in a odest number of churches and pub- c places.

An obvious reason for greater use f the flag is that there has been mil- ary action in Korea under the nited Nations, and American ldiers have been the chief partici- ants in that action. Another reason r wider use of the flag last October that the Department of Agriculture rough its County Extension Service, ome Demonstration Agents, and -H clubs encouraged women and irls to make the flag out of available aterials. It is pleasant to note that any church people were anxious to mbolize the loyalty they felt toward ıe United Nations and its many hristian programs.

An illustration of constructive com- unity evangelism concerning the ag comes from Bee County, Texas, here a Methodist leader in the early all called together representatives of hurch and civic groups to plan for a elebration of the birthday of the J.N., October 24.

Unitedly the people of the county nd of Beeville participated in various rograms: The county commissioners erected two forty-foot flag poles on the lawn of the courthouse. The United Nations and American flags were purchased by the Rotary and Kiwanis Clubs. At 6:00 A.M. the flags were raised under the direction of the American Legion, the Veterans of Foreign Wars, the Boy Scouts, and the Girl Scouts. At 5:30 P.M. the colors were lowered with music by the high school band, a prayer by a minister, and a talk by a judge. At 7:30 P.M. in the courthouse there was a public forum in which three attorneys spoke about the structure of the U.N., its benefits, and its need for support.

From 6:00 A.M. Monday morning to 6:00 P.M. Tuesday evening there was a prayer vigil in one of the rooms of the courthouse. This vigil was interfaith and interracial; various married couples in the community accepted responsibility for one-hour periods during the thirty-six hours.

Here and there across the country there was a touch of criticism concerning the use of the flag. An extreme illustration of disapproval is shown in this quotation from the editorial columns of a Chicago newspaper: "We congratulate the city of Ottawa for adopting an ordinance forbidding the display of the United Nations flag in a position equal to or superior to that of the American flag. We hope other cities will hasten to adopt similar regulations. If this country had not joined the United Nations, our sons would not now be fighting and dying in Korea."

Some ministers wanted to display the flag in their churches, but they were puzzled concerning its proper display. An examination of the Discipline gave them no help at this point. What should be done with the United Nations flag in a church is a good question for a world peace committee to discuss.

Some fundamental issues lie behind the use of the flag: Do we respect the United Nations and honor it? Do we wish to show that respect by the display of the flag? If we already have a Christian flag and an American flag in the sanctuary, what shall we do with a third flag? Shall we exchange the U.N. flag for one of those now present? Or, shall we put the American and U.N. flags side by side? Should the three flags be of equal size and on poles of equal height, or should one be above the other in rank? What is the order of our loyalties to the three institutions behind the three flags?

One way of answering these questions is to think in terms of other countries: Should Japanese churches display the Japanese flag, or is the cross sufficient symbolism in any Christian church? Should Orthodox churches and Baptist churches in the Soviet Union display the U.N. flag, and if they do, should they indicate by its display that they are more loyal to world organization and world peace than to their own government? If we were travelers in Britain or China, would we be pleased or displeased if the U.N. flag were displayed or given a position of honor above the British or Chinese flag?

The following possibilities will occur to members of a peace committee: (1) In a church no flag should be permanently displayed; the cross alone deserves that honor. (2) We should have flags in our churches, but the Christian flag should have highest honor, the flag of all mankind (U.N.) second place, and the flag of any one nation third place, or the last two may be equated. (3) The U.N. flag should be displayed only at services and meetings, in the church and in the community, where an emphasis upon world order is desired.

On August 21, 1950, Secretary-General Trygve Lie issued a consolidation of United Nations Flag Regulations. Pastors will be interested in the following provisions listed under "Flag protocol":

1. The United Nations flag may be displayed alone or with one or more other flags to demonstrate support of the United Nations and to further its principles and purposes.

2. When the United Nations flag is displayed with one or more other flags, all flags so displayed should be displayed on the same level and should be of approximately equal size.

3. On no account may any flag displayed with the United Nations flag be displayed on a higher level than the United Nations flag, and on no account may any flag so displayed with the United Nations flag be larger than the United Nations flag.

4. The United Nations flag may be displayed on either side of any other flag without being deemed to be subordinated to any such flag.

A copy of all of the regulations concerning the use of the flag may be obtained from the Department of Public Information, United Nations, New York City.

The United Nations flag in many sizes, from many kinds of cloth, at various prices may be purchased from several distributing agencies. One of these is Annin and Company, 85 Fifth Avenue, New York City. Names of other agencies may be secured from the Commission on World Peace, 740 Rush Street, Chicago 11, Illinois.

If you wish to do something practical and within your capacity for world order, buy a United Nations flag for your church and community and by its wise use increase knowledge of and loyalty to the United Nations.

Dedicating the Flag

By EARL S. SCOTT

PASTOR: *Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee* (Jeremiah 10:7).

PEOPLE: We affirm our faith that the salvation of mankind rests in a universal reverence for God.

PASTOR: *So shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider* (Isaiah 52:15).

PEOPLE: We believe that all nations should seek the will of God and in spirit bow themselves before him.

PASTOR: *And many nations shall be joined to the* LORD *in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the* LORD *of hosts hath sent me unto thee* (Zechariah 2:11). *And thou shalt swear, The* LORD *liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory* (Jeremiah 4:2). *And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more* (Isaiah 2:4).

PEOPLE: We join in the faith of the great Hebrew prophets that the day shall come when men shall live together as brothers.

PASTOR: *They shall not hurt or destroy in all my holy mountain: for the earth shall be full of the knowledge of the* LORD, *as the waters cover the sea* (Isaiah 11:9).

PEOPLE: To the end that the coming of this day may be hastened we pray for the United Nations and dedicate this flag.

PASTOR: *Yea, many people and strong nations shall come to seek the* LORD *of hosts in Jerusalem, and to pray before the* LORD (Zechariah 8:22).

PEOPLE: With the hope that the peoples of the earth will come to thee through the United Nations, we dedicate this flag.

PASTOR: *And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth* (Isaiah 49:6). *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost* (Matthew 28:19).

PEOPLE: We respond to this charge with the prayer that through the United Nations order may come that will make straight the highway for our Lord, and in that hope we dedicate this flag.

PASTOR: *That thy way may be known upon earth, thy saving health among all nations* (Psalm 67:2). *In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations* (Revelation 22:2).

PEOPLE: With the prayer that through the United Nations there may come from thee rich blessings for all Thy children everywhere, we dedicate this flag.

LET US PRAY IN UNISON: Gracious Father of all mankind, this flag stands in this sacred place as a symbol of our faith that thy love encompasses all people; therefore, we dedicate it to thy glory. We pray that in our own hearts we may be prepared for the peace that we hope the present struggle will bring. Give clarity of thought, sound judgment, and patience as well as firm convictions to those who make decisions in the United Nations, we beseech thee. We ask that thou wilt give courage to those in battle where the will of the majority of the nations is tested and that thou wilt assuage the grief of those who mourn with the thought of how great a cause has been strengthened by their sacrifice. We would have this banner be to us a steadfast reminder of the world, embracing the vision of Isaiah and the compassion of Jesus. We pray for the day when in all things thy perfect will may everywhere be perfectly done, through Jesus Christ, our Lord. Amen.

)R THE MINISTER'S WIFE

To Do or Not to Do

By KATHLEEN NYBERG

*A constant problem for the min-
er's wife is church work. Should
e be aggressive and involve herself
much activity, or should she step
ck so that others may do the work?
ie author is a Methodist minister's
fe, Camden Station, Minneapolis,
inn.*

WHAT and how much church work ould the minister's wife do? In swering this question she is often ced with a difficult dilemma. If she es too much she is thought to be minating, aggressive, and even neg- tful of her family and home; and she does too little, she is in danger being thought haughty or with- awn.

The two wives of clergymen whom most admire answer this problem two completely different ways. The ie admits to a policy of never doing church job until it literally sits on r doorstep begging to be done. hen at long last she sees that no ie else is willing or able to do a rticular job, then she does it her- lf. The other wife sincerely believes at the minister's wife must always y "I'd love to" to any request upon r time or talent—primarily because at is what she wants others to do. s diverse as these two answers may em, there is a great deal of wisdom both of them.

If we agree with the first wife, then e have set in operation a policy iat frees us from many burdensome nd trivial jobs. If we agree with the econd wife, we are in for a great iany jobs, large and small, reason- ble and unreasonable. Both of these ives are greatly loved and admired y the lay people in their respective arishes.

To take the first course one has to e a very special kind of person. The ad feature of the second course is iat we allow persons to take advantage of us, we eventually become objects of disdain, albeit genteel disdain. We become "that poor overworked minister's wife," and it is left there.

More experienced wives talk about the patterns set in individual parishes as to what is expected of the pastor's wife, and doubtless there are great differences in attitudes. But in general each wife sets her own pattern. Still it seems to be widely accepted that the wife ought not to accept *official* jobs in the church.

Before accepting unofficial jobs, we ought to realize that whatever we do we shall not be respected if we neglect our husbands, our families, or our home. It seems very important that we should see ourselves first as a wife and a mother, and second as the minister's wife. Those of us with large families will be so involved in family life that actual work within the church will be greatly limited. And our lay people will understand this.

If a preacher's wife does not take specific jobs in the church, then she ought surely to identify herself as a member of the congregation so that she will avoid being considered haughty. There is much to be gained in warmth of relationship with the members of the church, for it gives us a feeling of participation as one of them as well as providing a congregation point-of-view which our husbands need from time to time. This whole matter of identification is very important if we are to serve as a liaison between husband and congregation—a function for which our particular position eminently fits us.

What about the wife of exceptional talent? Those of very specific talents —the musicians, the educators, and those with theological training equal to their husbands'. Theirs is a very special problem and not an easy one to solve. In many cases with which I am familiar, the wife is more than eager, even yearns, to participate fully in the church administration. It is not easy to sit back and watch a lay person do a job for which we have special training. But often that is precisely what we must do.

Perhaps, then, one of the most important things to know is when not to do a job. Sometimes we ought to do the menial task and sometimes we ought to do the creative task. But, above all, we ought to say "no" frequently.

We can learn to say "no" with a difference. One possibility, open to us primarily because we are the pastor's wife and therefore close to the source of such information, is to become proficient in knowing what other people are capable of doing. So often the officers and planners in the church call on the same people for the tasks that need to be done. If we learn about both the regular members and the new members, then we are armed with a new way of saying "no." When we are called upon to do a job, we can suggest some lay person who we know can do the job.

This answer gives a double blessing. It helps bring new people into active participation, and many times the caller is actually greatly relieved because he realizes that you are doing as much as you can already.

We should never be so involved in church work that we actually conflict in matters of time and energy with our husband's major job. It is easy for the wife to become so tied down with jobs that at a very crucial time in the life of the husband, she may be incapable, physically and psychologically, of helping him.

We do have a few rules by which we can determine our own pattern in respect to church work. First, we must give to our home job our very best. Second, in order to demonstrate that we are good members of the congregation we must say "yes" when called upon for certain jobs. Third, we must also learn to relinquish responsibilities to others, even when it hurts, and say "no," gratuitously and with firmness.

Family Week Plans

By Edward D. Staples

National Family Week (May 6-13) is an opportunity for ministers to remind mothers, fathers, and grandparents of their responsibility to the children and youth of this generation. This week is observed by people of all faiths. Many churches plan a program for the entire week to focus attention upon the need for better family living and to give guidance to parents seeking help for their homes. Such a program might look like this:

Childhood Sunday, May 6. Sermon on the place of children in the home. A special program has been prepared by the Department of Christian Education of Children. It is entitled "We Thank Thee for the Bible" (10 cents each, 3 for 25 cents).

Sunday Evening Fellowship. Program suggested in *Source Book for the Sunday Evening Fellowship.*

Monday, May 7. Forum for parents: Discussion of parents' problems and interpretation of the objectives of the church school.

Tuesday, May 8. Family-at-Home Night. The church can suggest games and activities for the whole family. Radio broadcast to every family in the church and community.

Wednesday, May 9. Family Night at Church. Dinner, worship, fellowship, recreation.

Thursday, May 10. Parent-Teacher Meetings.

Friday, May 11. Family Activities Night. The family goes out together, visits a neighbor's family, or makes a sick call.

Saturday, May 12. Family works together at home. Preparation for Sunday.

Sunday, May 13. Sermon on theme for the week: "Children Deserve Christian Homes." Distribute the leaflet prepared for this week, "Children Deserve Christian Homes." Tea for parents.

The materials mentioned above may be obtained from the Service Department, Box 871, Nashville 2, Tenn.

Many pastors may want the "Christian Family Packet," which contains several pieces of material on family life that are being widely used in the church. There is no charge for a single packet.

Show the filmstrip "The Church Serves the Family" and discuss with his workers the suggestions in the manual "Serving America's Families." Rental for filmstrip, recorded accompaniment, and manual: $2.50. Manual only, 25 cents. Order from The Methodist Publishing House serving your territory.

Program of Evangelism

The Board of Evangelism has announced that it is co-operating with America for Christ, Inc., in a coast-to-coast television program entitled "The Circuit Rider." The initial program was produced March 5. (April *Shepherds* will carry the story.)

The Upper Room Radio Parish will present the Christian Family Week Series this year.

The Board urges that pastors preach sermons during this period on the meaning of family religion. They may arrange meetings of parents and church-school teachers for the purpose of demonstration, discussion, and dedication.

From May 13 (Pentecost) to May 24 (Aldersgate) will be a time for emphasis upon the redemptive power of the Holy Spirit. This period might well be used for a revival in the local church. Helpful to those who are planning revivals during this period is the book *Evangelistic Preaching,* by Bishop Roy H. Short and *The Essentials of Evangelism,* by Bishop Ralph S. Cushman. These books are available at 35 cents each through *Tidings,* 1908 Grand Ave., Nashville 4, Tenn.

"Some Secrets of Prayer," a *Tidings* tract by Ray W. Ragsdale, describes ways in which individuals can make their prayer experience vital ($2.00 per 100). Another inspirational aid is the "Prayer Circles Card," which provides space for a prayer list and contains prayer suggestions, prayer scriptures, and a prayer pledge. "Toward a Victorious Life," by Bishop Ralph S. Cushman, is priced at $2.00 per hundred.

Other materials available through *Tidings* include W. A. Tyson's "Stories of Personal Evangelism" (35 cents per copy, 10 copies for $3.00); "Call Your Minister," a four-page, two-color leaflet ($1.50 per hundred); and "Endless Life," a tract by Bishop Paul B. Kern ($2.00 per hundred).

CALENDAR OF EVENTS

Information for this section shou reach the office of *The Pastor* at lea six weeks before the event or confe ence is scheduled to take place, and far in advance as possible.—Ed.

Apr. 3-5—Convocation of Jurisdiction Boards and Agencies, South Central Jur diction, Winfield Methodist Church, Litt Rock, Ark.

Apr. 5—Southern California Methodist St dent Movement, Occidental College, L Angeles, Calif.

Apr. 6-8—Methodist Student Moveme Conference, California-Nevada, Asiloma Calif.

Apr. 8—National Christian College Day.

Apr. 9-13—Fifth Annual Recreation Wor shop, South Central Jurisdiction, S Luke's Methodist Church, Oklahom City, Okla.

Apr. 11-13—National Deaconess Conv cation, Central Methodist Church, Ka sas City, Mo.

Apr. 13-15—Methodist Student Moveme Conference, Colorado-Wyoming, Pin crest, Colo.

Apr. 14-15—Student Christian Movemen Rochester, N. Y.

Apr. 18-19—Executive Committee, Boar of Missions and Church Extension meet 150 Fifth Ave., New York, N. Y.

Apr. 23-27—Council of Bishops meet Grand Canyon, Ariz.

Apr. 25-26—Council of Secretaries, Nas ville, Tenn.

Apr. 29—Rural Life Sunday.

Apr. 29-30—Joint Committee on Publi Relations, Chicago, Ill.

Apr. 29-May 2—Goodwill Industries N tional Biennial Assembly, Indianapoli Ind.

Apr. 30-May 3—Annual Meeting Board of Education, Methodist Templ Chicago, Ill.

Apr. 30-May 4—Northwestern Recreatio Workshop, La Grande, Ore.

May 6—Childhood Sunday.

May 6-13—National Family Week.

May 13—Whitsunday. Festival of th Christian Home (Mother's Day).

May 21-24—Seminar on Rural Lif Hiwassee College, Madisonville, Tenn.

June 2-9—Regional Student Leadershi Training Conference of the Methodi Student Movement, Glen Lake, Tex.

June 4-9—Northeastern Recreation Wor shop, Bynden Wood, Wernersville, Pa.

June 5-11—Regional Leadership Trainin Conference of the Methodist Stude Movement, Junaluska, N. C.

June 9-16—Regional Student Leadershi Training Conference of the Methodi Student Movement, Lake Poinsett, Sout Dakota.

June 9-16—Regional Student Leadershi Training Conference of the Methodi Student Movement, Epworth Forest, In

esson Materials

Guidance for conducting the Method- Sunday Evening Fellowship, provided *Source Book*, becomes a responsi- ity of the Editorial Division begin- ng with April-May-June, 1951. Issued retofore as a publication of the vision of the Local Church, the new riodical will hereafter be printed in forty-page magazine that is pro- sely illustrated and attractively de- gned. Plans are under way to mail sample copy to all Methodist pastors. Another new periodical beginning th this quarter is called *Learning for fe*, which will continue, in separate blication, courses previously carried *Adult Student*. The new quarterly ntains sixty-four pages and sells for enty-five cents. As each issue appears sufficient number of copies will be inted so that a supply will be avail- le for later orders if groups wish to e them at other times. While each arter will be dated, the individual ssons will not, making the material ore adaptable for use at any time. he shift of these courses from *Adult tudent* will make possible more space r the Adult Bible Course and the In- rnational Lesson Series.

Strong support will be given to the dvance emphasis on "The Ministry" uring this quarter. *The Christian ome* for April will be entirely de- oted to the theme of "Our Church and ur Ministry" with articles by Clarence eidenspinner, Corliss P. Hargraves, tanley H. Martin, and E. D. Staples. *lassmate* will carry a series of articles uring May by Bishop Marshall Reed n "Our Ministry." Titles of his ar- cles are "Five Ways to Kill the reacher," "What Makes the Minister ttractive?" "Where Do We Get Our reacher?" and "How Important Is he Ministry?"

Child Guidance begins in April a eries of six articles by Lowell B. Haz- ard, of Illinois Wesleyan University. n helping workers with children think hrough their own Christian faith and o answer wisely the questions children sk.

Emory Stevens Bucke, editor of *ion's Herald*, is author of a series of rticles comparing basic teachings of rotestantism and Roman Catholicism eginning in the April issue of *Church chool*.

A recent tabulation shows that an mposing list of excellent children's ooks appeared, first as serials, in *rails for Juniors*. Among the pub- ishers of these materials that were rst made available to Methodist chil- dren are Houghton-Mifflin, Oxford University Press, Doubleday & Co., Longman's, Green & Co., Friendship Press, and Abingdon-Cokesbury Press.

LAY CONFERENCES

The Department of Stewardship of the Board of Lay Activities, headed by E. Lamont Geissinger, will hold two area-wide conferences on Christian stewardship in April. The first, scheduled for April 3-4, will be for the three conferences of the Indiana Area at North Church in Indianapolis. The second conference, for the Los Angeles Area, April 21-22, will be held at the Presbyterian campground, Pacific Palisades, Calif.

These conferences, similar in program and technique to conferences already held for the St. Paul and Denver Areas, are to be attended by the key leadership from the clergy, woman's society, youth, and lay leaders. They have as their central purpose the making of a closely detailed study of the problems connected with insufficient funds and inadequate personnel, which so often handicap the local church program.

Pastor's Schools

April 2-6—*Kansas* Pastors' School, Hutchinson, Kan.

April 9-26—*Atlanta Area* Supply Pastors' School, Atlanta, Ga.

April 23-28—*Pittsburgh Area* Supply Pastors' School, Weston, West Va.

June 5-9—*North Carolina* Pastors' School, Durham, N. C.

June 11-14—*Tennessee* Pastors' School, Beersheba Springs, Tenn.
Kentucky Pastors' School, Winchester, Ky.
Missouri Pastors' School, Fayette, Mo.

June 11-15—*Fisk University* Ministers' Institute, Nashville, Tenn.

June 11-29—*St. Louis Area* Supply Pastors' School, Little Rock, Ark.

June 18-22—*Holston* Pastors' School, Bristol, Va.
Ocean Grove Pastors' School, Ocean Grove, N. J.
South Carolina Pastors' School, Columbia, S. C.

June 18-July 2—*New Orleans Area* Pastors' School, Gulfside, Miss.

June 18-July 6—*Westminster* Accepted Supply Pastors' School, Westminster, Md.

June 25-29—*North Alabama* Pastors' School, Athens, Ala.
New York Pastors' School, Shelter Island, N. Y.
Virginia Pastors' School, Lynchburg, Va.

EDUCATIONAL MATERIALS

For churches planning vacation church schools, the Division of the Local Church recommends the following filmstrips: *Planning and Conducting the Vacation Church School* (price $3.00) is designed to help leaders in organization and administration work. *Some Learning Experiences* is divided into four sections showing activities with kindergarten, primary, junior, and intermediate groups. This filmstrip may be used with leaders in study and discussion of methods of teaching. Price: $3.00.

We Thank Thee for the Bible is the title of the program prepared by Dorothy LaCroix Hill for use this year. It is made up of songs, hymns, stories, and scripture included in the Closely Graded and Group Graded (1950-51) lesson materials.

The Way of Goodwill, 191-B (5 copies for 25 cents) and *This Is Our Church*, 191-50-B (single copy, 10 cents, 3 copies for 25 cents) are still available and are suitable if they were not used in previous years. These and the new program, *We Thank Thee for the Bible*, 191-51-B (single copy, 10 cents, 3 copies for 25 cents) may be obtained from the Board of Education Service Department, Box 871, Nashville, Tenn. Cash must accompany order.

Nursery Department. A change has been made in the "Letter to Parents of Children Too Young to Attend Nursery Class." Beginning with the winter issue, the letter will be written especially for parents of children *under* two years of age. It is now entitled "Letter to Parents of Children on the Nursery Home Roll."

For parents of two-year-old children there is now a quarterly manual, *The Two-Year-Old at Home*, written by Jennie Haxton. It is to be used by parents of all two-year-olds whether or not there is a nursery group for two-year-olds at the church. Price: 25 cents per quarter.

For the teacher of two-year-olds: *When the Two-Year-Old Comes to Church*, by Jennie N. Haxton. Price: $1. This is for the entire year.

The series of quarterly books, *My Book for Winter, My Book for Spring, My Book for Summer, My Book for Fall*, continue as the material for the three-year-old and his parents.

"Dedicating Young Children in Baptism" is a four-page leaflet designed to help parents understand the significance of the sacrament of baptism and to know what takes place in the service. Order from the Service Department, Box 871, Nashville, Tenn.

your right to say it

A FLATTENED PASTOR

MARGARET K. HENRICHSEN • *The Methodist Parsonage, North Sullivan, Me.*

In reply to your invitation to your readers to express themselves on the question "Mail THE PASTOR flat?" [Jan., p. 33] my only comment is: "That's just about what our great church is doing!"

If our pastors are to stand upright and keep their footing it seems to me there must be a letup to this deluge of mail, circulars, publications, letters, and brochures—each one of "vital importance." Where there is no church secretary to weed out or deflect certain parts of the avalanche, it is pretty overwhelming; and when a pastor is also "the pastor's wife"—and there is just one to cope with the material that comes—it is paralyzing. If we read even half of what comes every day we would do precious little studying and next to no calling.

Stimulation and ideas we must have, a sense of contact with what is going on with our great church concerns we must have, but couldn't there be a real effort to combine and consolidate? How about enlarging THE PASTOR to include the *Pastor's Journal* and *Shepherds* as departments? Think of the saving in mailing lists, editorial effort, etc. In one week I have received and glanced at THE PASTOR, *Pastor's Journal, Shepherds, Zion's Herald, The Christian Advocate, World Outlook, Methodist Woman, Christian Century,* and *Christianity and Crisis.* Yes, you are certainly well on your way to "mail the pastor flat"—so flat he'll never get up and do any work. . . .

(*The Methodist Publishing House is responsible only for* THE PASTOR *and* The Christian Advocate.—*Ed.*)

REBUTTAL

ROBERT E. SANDERS • *Christ Church (Methodist) Norwalk, Calif.*

I seek a boon—one rebuttal! And I submit the following for possible use in the "Your Right to Say It" column:

Surely there is a great deal of room for more thought on the *proper* role of the church in social action. It has never been a question of "whether" the church has a role. The critics of my article "The Church and Social Action" [Nov., 1950, p. 4], whose criticisms appeared in the January issue of THE PASTOR, completely misunderstood my aim.

Never have I had the intention of suggesting that the church stay out of social action! Actually my deepest concern in the article was to suggest how to strengthen the *part* the church should play in the world.

I tried to draw a practical distinction of function within the church between clergy (as the church's official representatives in the realm of institutions) and laity, who together make up the church in its largest Christian sense. It was a conference of men *within* the church, for the most part, which provoked my article. And it was all the more significant in that there were so many representatives of management at a church conference.

This practical distinction of function within the church makes it possible for the church to participate in the world of affairs in *two* vital ways, one direct and the other indirect, both of which are needed: The church can participate *directly* through the action of its Christian citizens (among whom may be ministers acting in the capacity of citizens and not as representatives of the institution). But the church can participate with a power (a power bequeathed to it alone) *indirectly* by insisting on the efficacy of a transcendent Presence within its sacramental life which acts in judgment and love on every human proposal or action in the world. And I feel that this indirect power of the church has been neglected by the too easy reduction of the Gospel to a mere social ethic.

The church has thus, more often than not, leveled itself to one more humanitarian enterprise and neglects its distinctive contribution (and responsibility) of mediating a Love which can do something of primary importance for men in any social condition. It is certainly acknowledged by Tillich, Niebuhr, and Ferre that the social life of man is not subject to any perfect fulfilments within history. This implies that for most of us, then, the relevance of the Gospel is something other than "a better social situation."

Never have I suggested that the Protestant pulpit acquiesce in any economic or political or social status quo! The more sons of the prophets in the Protestant pulpit the better—if they are certain they have a prophetic message. The biblical prophets spent a great deal of time in the secluded Presence of God, listening for *His* Word, before they went campaigning in the publ market places. There is a vast diffe ence between the Protestant pulpit an a labor temple lecturn.

It has seemed to me to be somethir worse than cliché when we so easi identify the compassion of God for th cause of the poor alone. Jesus did n categorically condemn the rich becau they were rich, or the powerful becau they were powerful. He condemned ev wherever it was found. He made it plai that the rich and powerful are subje to greater temptation of a kind, bu was always fair and unprejudiced in h judgment of men's motives apart fro class lines.

The Methodist Church has neglecte the sicknesses of the rich and powe ful intelligensia. It might be possibl to do a great deal in making socia structures more Christian if we in cluded the "upper classes" in ou evangelistic passion. (I am, always hav been, and always will be, a poor man— and have no reason to excuse or over look the wickedness of some rich an powerful people.) But they are a needy for the Gospel as the poor!

My contention about the "inevitable relating of the Gospel to social and eco nomic conditions, given a *genuin* Christian experience, still stands. I an content to let it stand on the probabilit that the sufficient cause for K. Morga Edwards' [Jan., p. 7] and C. Edwi Murphy's [Jan., p. 33] social passion i an outgrowth of something that hap pened to their inner lives through th Gospel—something that opened thei eyes and their hearts to the needs o their fellows—and they will be searchin out the full implications of it the rest o their lives. (Obviously all of the impli cations of a Christian experience are no immediately apprehended.) Surely a genuine Christian experience must in clude the realization of the fact that God wants for all other men what he has through his measureless grace, given to me. Given this, the implications just begin.

Let the Protestant pulpit preach the Gospel, with all of its social implications and applications; and let the chips fal on whom they may. But if the Gospe is thus preached, it will finally be seen that none of our human judgments are beyond the necessary judgment of a transcendent God—and that no socia condition can keep God from doing his perfect work in the hearts and hopes of men.

Nakedness

[*Continued from page 3*]

ween the Master and his disciples. hey slept; he remained alert. They esponded with violence; he gently ielded himself to his captors. They ed in panic; he had conquered fear. hey forsook him; he remained faith- ul to them. These contrasts lie near ne surface of the drama. There are thers that lie deeper.

We may note, for instance, the con- inuing interest in the clothing worn y Jesus (Mark 15). The soldiers were they the same who tried to eize the young man?) first clothe esus in a derisive purple robe and a nock crown. Then they remove these ynical parodies of royal dignity nd return his own simple tunic. Fi- ally, they cast dice for mementoes orn from this tunic and leave him anging naked on the gibbet.

Was this the day when Jesus *put n the new man?* The day when he vas invested with robes of genuine nd permanent sovereignty? Did God himself here clothe Jesus with the white raiment of eternal glory?

There are still other elusive hints of the difference between the man who led and the Man who died. Recall he scene at the tomb as Mark de- scribes it. The fearful disciple had worn a linen cloth; so did the Master who was buried (14:51; 15:46). His arrest and death had caught them unprepared; so did his resurrection (16:5). They had fled from the Gar- den; the women fled in fear from the empty tomb. As Austin Farrer has noticed, flight was "the last word in Gethsemane"; it was also the last word in the Gospel, as the first human reaction to the word of the Easter triumph (*The Glass of Vision*, by Austin Farrer, The Dacre Press, Lon- don, 1948, pp. 140-146).

Loosely clad in a linen cloth, the disciple in his fear became a nude refugee wrapped in a linen cloth pro- vided by others. Jesus exchanged it for a white garment of heavenly glory. Thus the Marcan story reflects the terrifying glory of the death of Jesus and the terrifying glory of his risen power. Terrifying? Yes. Men and women who are present at either event flee. Why do they flee? Because of the exposure of their souls to this penetrating light. As they meet the judgment of such a Savior, their situ- ation calls into play all of the lights and shadows associated with the im- age of nakedness: poverty, destitu- tion, helplessness, embarrassment, shame, fear, faithlessness. Yes, Mark views Gethsemane as Judgment Day, the young man doing what all men do on that day.

It is entirely appropriate that this picture of human flight and divine judgment should also be used in speaking of the return of this same Lord. When he comes, his light will expose the same sort of photograph of human realities.

Yet the picture of desolation and sin is by no means the final picture. The Lord who knocks on the door is a man who, when stripped by human enemies, had put on the glistening raiment of heaven. Costly service of men proved to be adequate clothing for the Messiah. He knocks at the door with the invitation for men to procure from him this same clothing. If they refuse his offer, his coming will merely demonstrate their shame. But he knocks in the hope of bring- ing them to repentance. If they repent and clothe themselves with the works of repentance, they will have access to his wardrobe (Rev. 3:14-21). The cost of his garments has been set; they are not gained without surren- dering all other means of protection. But other clothing is worse than noth- ing before his irresistible gaze.

Perhaps Mark himself was the young man in the Garden. Or perhaps he only observed the ignominious flight. In any case, to him that naked figure became a preacher of the truth about the human situation, and a re- vealer (by contrast) of the true char- acter of God's Messiah. To Mark this snapshot served to remind every would-be disciple both of his own unreadiness and of Christ's readiness. This was his way of making the same appeal that the Apostle made more explicitly: the disciple must *put off the old nature with its practices* and must *put on the new nature, which is being renewed in knowledge after the image of its creator* (Col. 3:9, 10).

Love's Moral Dynamic

[*Continued from page 9*]

self is the source. The Christian ethic has its origin in a person. All Chris- tian life, all Christian moral stand- ards, all the fruits and powers of the Spirit are in innermost relation to Jesus Christ.

There is a moral and spiritual his- tory behind the record of the Gospel narratives. The Church made the Gospels; they did not make the Church. The converts were not pro- vided with a book to read; they were gathered into a way of life in which the spirit of the Master verified itself in changed relationships and a redi- rection of inner life. Out of that life the Gospels emerged.

The gospel was verified in a re- deemed society, yet it had no program for society. It was conscious of no mission to posterity. The New Testa- ment makes sweeping claims for the gospel as the satisfaction of all hu- man need, yet its positive prescrip- tions for living are confined to the obvious domestic virtues and the avoidance of deadly sins. The belief in the imminent return of Christ was no doubt a contributing cause. But whatever the cause, we do not look to the New Testament to find a de- tailed description of what we shall do and shall not do. It is not con- cerned with life in detail but with life in its core of worth and significance.

No detailed program for living but life itself had come into the world. A new thing had come into the world in the mind and person of Jesus Christ. What in itself was this new thing? We recognize the comparative insufficiency of the ethical teachings of the New Testament, yet there is a moral dynamic there which is the living heart that brings forth fruit of the Spirit in a new sense of ethical direction.

We must not read back into first- century documents attitudes and ideas that belong to the twentieth century. The Gospels confront us with a Per- son, whom to face honestly must be decisive in a man's whole commerce with life.

The Fountain

EVERYBODY WINS

. . . In the common sort of gambling no one grows richer except the winner. But where a man or woman hazards his or her life on the Christ everybody shares the gains. All men are better when any man sides with God. He sweetens the world for everybody else. Every noble venture brings heaven into the common road and makes it fragrant with the perfume of divine truth and grace.

—John Henry Jowett, "Great Pulpit Masters Series" (Fleming H. Revell Co.)

THE CHOICE

The rich young ruler in the New Testament was a victim of fear. In spite of his wealth and social prestige, he was dissatisfied with himself. Then he became acquainted with Jesus, and his own mode of life seemed cheap and tawdry. When he inquired of Jesus what he might do to find peace of mind he was commanded to sell all he had and follow the Master. It was a choice which demanded courage. The young man felt that he could not respond to the challenge. The cost was too great. His affections were too deeply set in other patterns. He returned home still a victim of the fear of being the man he was.

—G. Ernest Thomas, in *Faith Can Master Fear* (Fleming H. Revell Co.)

CONTAGIOUS

The test of Christian influence is not how many persons join the church, significant as that may be to the organization and support of a church program. The actual test is not statistical or organizational but psychological. It is the Christian spirit that is decisive, the inner motives and attitudes that come to social expression in redemptive love. To bear the name of a Christian is not so genuine a sign as to express the Christian spirit in attitudes and acts of unselfish love. Deeper than the verbal level of identity and communication is the dynamic motive power of identification and community. A person who expresses a Christian spirit of love is a contagious center of enlarging community fellowship.

—Paul E. Johnson, in *Christian Love* (Abingdon-Cokesbury Press)

LOST WORD

Two college girls were overheard discussing a lecture on the Atonement. As they walked from the auditorium, one said, "He kept talking about sin, but what did he mean?" The other replied, "Oh, that has something to do with Adam and Eve." I can vouch for the incident, for I was the clumsy lecturer, and a friend was the reporter. The word sin has lost meaning. Perhaps the Church, including the lecturer, is partly to blame; for its doctrinal words call for reinterpretation in the thought forms of each new generation, and the Church neglects that task. Perhaps our generation is partly to blame for the girls' bafflement: it has studied the cosmos rather than the soul, and has tried to whittle responsibility into mere "frustration."

—George A. Buttrick, in *So We Believe, So We Pray* (Abingdon-Cokesbury Press)

HOW WE LEARN

Teaching, by itself and in itself, does not make for lov any more than it makes for hatred. That is why teaching by no means the essence of education. It is love that is it essence. Love alone is the eternal effluvium of the divinit that is enthroned within us. It is the central point fro which the essentials of education flow.

—Heinrich Pestalozzi, in *The Education of Man;* Introdu tion by William H. Kilpatrick (Philosophical Library)

LIVE OPTIONS

We live our days on the basis of the options which w take. Despite the evidence to the contrary, each of us take options on various things. The use of our time, for instance Every person has twenty-four hours at his disposal. Thi period is divided into functional units—so many hours fo sleeping, eating, working, etc. One person elects to giv less to sleep, more to work or less to work and more t recreation. What a man does with his twenty-four hour is in large part an indication of how he deals with hi available options. . . .

—Howard Thurman, in *Deep Is the Hunge* (Harper & Bros.)

A WORLD ON FIRE

About three years ago a Mexican farmer stood in his fiel one day. Presently, curling up out of the ground, ther came a wisp of smoke. It continued to grow more dense and thinking there was a fire, the farmer took off his battere sombrero and started beating at the smoke to try to pu it out. In a day or so a great fissure had opened in th ground where the smoke appeared, and boiling lava seethe up out of it. In a week his entire farm was covered over and in the intervening years the entire neighborhood, th village, and all of the farms have been buried under th great new volcano erupting there. He had tried to put ou the fire of an erupting volcano with an old sombrero.

In like fashion, all mankind is sitting on top of a boiling seething world revolution, and to meet it many are stil sitting at home in the easy, Coolidge-era fashion, with thei feet up, their eyes closed, and with hat in hand, nonchalantl beating away at the smoke that curls about their feet, seek ing to snuff out the fire that threatens to engulf them an their civilization.

These are times that call for concerned living "above an beyond the call of duty." Jesus said it something like this "Unless your righteousness exceeds that of the Court Hous Square moralists, you shall in no case have peace nor ente into the Kingdom of Heaven."

—Edwin S. Hunt, Oregon, Il

PROTESTANT NEED

I have a personal letter in my file from the late Professo David F. Schaff, dated November 25, 1933, from which short paragraph may be quoted as an initial suggestion "What the English-speaking Protestant world, so it seems t me, most needs today is a thorough encyclopedia, writte under Protestant auspices, corresponding to the very valuabl *Catholic Encyclopedia.* . . .

—Wilbur M. Smith, in *Chats from a Minister's Librar* (W. A. Wilde Co.)

CHOIR AND PULPIT ROBES

Well-chosen choir and pulpit robes add dignity and beauty to your worship services. The Methodist Publishing House offers you a wide choice of colors, styles, and weights. Select robes to harmonize with your sanctuary—for general use, special occasions, and seasonal wear. We think you'll find that your Young People's Choirs are especially enthusiastic about having robes—they give boys and girls a feeling of being part of their church.

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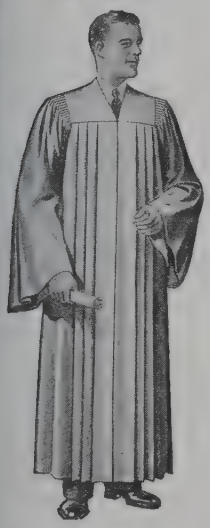

THE JOHN WESLEY pulpit robe, left above, features velvet facing to add richness and dignity. Comfortable inner sleeves; zipper front. Your choice of several fabrics and colors—also without facing.

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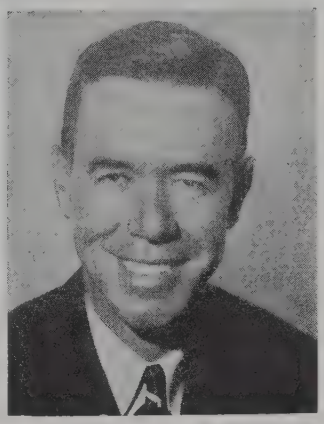
Browsing Through Recent Fiction

A Review by GERALD KENNEDY

OF THE NOVELS I am about to mention, three are on one of *The New York Times'* recent list of best sellers. Two, it seems to me, are there because they are good books, and the other is being read widely because a well-known author wrote it. By no stretch of the imagination could it be shown that the best sellers are superior to all the books not admitted to the list. But for one reason or another, including good publicity and clever promotion, people are buying these selections more than they are buying other novels. Probably someone says to a clerk, "What are people reading just now?" And the clerk replies, "We are selling more copies of this one than any other." Another sale is made and the thing "snowballs."



I can hardly resist the temptation to moralize about this, for it has implications in other realms besides fiction. This is the age of propaganda and mass movements. What we are being sold is all mixed up with just enough good, solid stuff to cover up the shoddy, but the whole mess is pretty questionable. What we need is a rebirth of Christian individualism, which makes each man assume responsibility for his choices and gives him courage to pursue a course not being followed by the majority. Thus endeth the lesson!

SCHULBERG, *The Disenchanted.* This is another "lost weekend" book and should be recommended by the Board of Temperance. The word which has been spread through a number of literary magazines is that Schulberg has written the story of the Fitzgerald who wrote *The Great Gatsby.* At any rate, it is the story of a writer who was at the top of the heap in the twenties and is now trying to make a comeback in Hollywood. He might have made it if his young collaborator had not ruined him unknowingly by offering him a drink. What follows is humorous, pathetic, tragic, and stupid. While trying to absorb local background at an eastern college for a scenario, the hero goes all to pieces and dies. Yet there is more to the story than this bare outline would suggest. Schulberg can write and his characters are real. The whole thing moves on toward its inevitable conclusion, like a Greek tragedy. The theme of the book is the failure of a man and a generation. It is also a view of Hollywood by a man who has been there.

WEST, *The Day of the Locust.* Strangely enough, this book, too, is about Hollywood. Nathanael West, the author died in a car smash in 1940 at the age of thirty-six. He received very little recognition for his writing in his own lifetime and was rather disillusioned about the whole business. Now two of his books have been published by New Classics and seem assured of a permanent place in American literature. This book is a bitter caricature of Hollywood. The people seem to have a nightmarish reality, and yet one can hardly believe that so many such creatures could possibly get together all in one place at one time. The book brought Mark Twain's word to mind: "The human race consists of the dangerously insane and such as are not." The book has not grown out of date, which means, I suppose, that our times have not improved. If Bemmelmans and Sinclair Lewis had written a book on Hollywood together, the result might have been very similar to *The Day of the Locust.*

STEINBECK, *Burning Bright.* For my money, John Steinbeck is the great American writer. There is a simplicity and flow in his style that shouts "greatness" on every page. In this latest book he has writen a "play-novelette," which is a new form and is "a play that is easy to read or a short novel that can be played simply by lifting out the dialogue." If you read *Of Mice and Men* or *The Moon Is Down,* you will recognize the style and form. There are four scenes and four characters—one woman and three men. The theme is the achievement of salvation through release from the ego. A young wife commits a disloyal, immoral act, yet does it because of love and loyalty. The theme of becoming a part of the whole by breaking down individual pride and isolation is a favorite of Steinbeck and it makes me want to say that he is not far from the Kingdom of God. *Burning Bright* is a different book and certainly unusual, but I like it very much. One of my friends, however, thought it was immoral and vague. Next question, please.

BRANDEL, *The Choice.* Suppose that you received a note in the mail informing you that your life was to be taken and there was no escape. What would you do? Are you sure? Well, this is exactly what happened to a group of people ranging all the way from a tough gambler to the beautiful girl friend of a magazine editor. A poor psychopath wrote the notes. Yet he intended to kill only one certain person who, strangely enough, did not get his note. The book is not so artificial as this outline sounds and is fine relaxation at the close of the day—much more satisfactory than an aspirin and twice as entertaining as 99 per cent of the movies. This is not a "whodunit" but a "willhedoit." Preachers may find good illustrations for the truth that men in a crisis react according to what they are.

HEMINGWAY, *Across the River and into the Trees.* Anything Hemingway writes is certain of a sale and plenty of reviews, for he is what is called "an established writer." Yet few books have aroused the debate that this latest novel has managed to stir up—at least recently. I put it off for

long time but finally read it to see if it was as good as some the brethren proclaimed or as poor as others insisted. I an in the direction of the latter. It really is not much of a ok. There is finesse and artistic skill, but I cannot see the int of page after page of trivial, silly conversation between fifty-year-old colonel and a nineteen-year-old Italian untess. There are some rather pointed criticisms of our rrent political and military leadership which I appreciated, t you have to read so much to get so little. George Bernard aw once said that the man who did less than his best rned his undying hatred. After ten years of silence, emingway ought to have more than this to say, or else he ght to wait another decade. According to the jacket blurb, is is a love story "tender and moving." It's tender all ght, and it moved Brother Hemingway down several notches at least one reader's estimation.

CARY, *A Fearful Joy*. Who can ever forget Sarah Monday d Gulley Jimson of *The Horse's Mouth?* I could not, and is new novel was approached with great anticipation. But is a different book than the other one, and rightly so. It is a big sweep carrying through three wars, the Boer, orld War I, and World War II. Joyce is a real novelist, hich is to say that his people are convincing. Mrs. Bonser is remarkable woman, neither too good nor too bad to be ue. She falls in love with a rascal who should have broken r heart and made her miserable, but does not. It is a good ok to read in days like these, for Cary has the power to rtray the essential toughness of human beings which can ke every kind of disaster and come up for more. These eople suffer for their sins, but most of them never seem be fully aware of it. Yet, through it all, there shines an sential nobility, even when virtue flickers and almost goes ut. I will wager that Joyce Cary genuinely likes people, nd so do I.

CRONIN, *The Spanish Gardener*. I close with this book ecause it is good to end pleasantly. This is not to say that he book deals only with pleasant people and situations, for does not. But the theme is handled so easily and competently that the novel leaves a satisfying and pleasant memory. An American consul brings disaster upon the people he is associated with and death to his fine young gardener because he is selfish, egocentric, and jealous. He is strictly a respectable Pharisee and almost completely despicable. Then there is a half-baked psychiatrist who does not help matters, a criminal butler, and the son of the consul who, along with the gardener, is on the receiving end of all the dirty work. Reading time is about one hour and a half, and you can think of at least a dozen worse ways to spend ninety minutes, without half trying.

Novels Reviewed:

MARCUS BERESFORD (Marc Brandel, pseud.), *The Choice*. Dial Press, 243 pp., $3.

JOYCE CARY, *A Fearful Joy*. Harper & Bros., 343 pp., $3.

A. J. CRONIN, *The Spanish Gardener*. Little, Brown & Co., 263 pp., $3.

ERNEST HEMINGWAY, *Across the River and into the Trees*. Charles Scribner's Sons, 308 pp., $3.

BUDD SCHULBERG, *The Disenchanted*. Random House, 388 pp., $3.50.

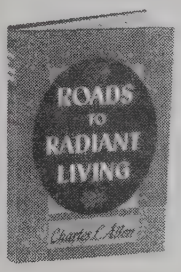
JOHN STEINBECK, *Burning Bright*. Viking Press, 159 pp., $2.50.

NATHANAEL WEST, *The Day of the Locust*. New Directions, 167 pp., $1.50.

Books for inner contentment

ROADS TO RADIANT LIVING

CHARLES L. ALLEN



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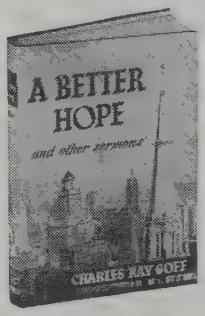

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REVIEWS

J. MINTON BATTEN, *Contributing Editor*

Stewardship of a Scholar

LIFE OF JESUS, *by Edgar J. Goodspeed. Harper & Bros., 248 pp., $3.*

This reviewer began reading Goodspeed's *Life of Jesus* while on an Atlanta city bus. Sitting across the aisle was a middle-aged man in a well-worn chauffeur's uniform. He looked intently at the book in my hand, and when I glanced his way he said, "That's a good book you are reading! I have read it three times myself. Everybody ought to read that book!"

The judgment of that chauffeur took me back in memory to 1923 when I read the New Testament lesson at a Sunday morning service from the newly published translation of the New Testament by Edgar J. Goodspeed. At the close of that service a machinist who had barely finished grammar school came up and said, "I understood every word you read from that Bible this morning. I'd like to buy one like it. With a Bible my family can understand, we may be able to keep our family altar alive." When I reported the story to Professor Goodspeed three years later, he exclaimed with the emotion all who know him would expect, "That man and his kind compose the public for whom I made the translation."

Across the years of his arduous labors, Professor Goodspeed has distinguished himself and served the cause of religion by his skilful humanization of scholarship. Possessing the vast and accurate learning of the seasoned research scholar, he has with an evangelist's ardor employed the tools and the knowledge acquired in their expert use to make the Bible understandable to the vast majority of Christians who lack his equipment. His most recent volume, *Life of Jesus,* represents an unsurpassable triumph of this artistry. That a chauffeur, after reading the book three times, should recommend it to a stranger on a city bus as "a good book" represents the kind of recognition the author would most covet.

In this *Life of Jesus,* the author makes no pretense of having extended the boundaries of the knowledge of the career and personality of Jesus. With superb skill he has, rather, made available to the lay reader an enthrallingly interesting, profoundly religious story based on the data established by sound biblical research. With no trace of pedantry, without any display of scholarly tools, he writes an accurate and readable account of Jesus' life. The reader who *would see Jesus* feels his quest is satisfied in this portrayal. The careful student will constantly be aware of the author's complete mastery of source materials and critical points of view. So unobtrusively are these data introduced and interpreted, however, that the casual reader is never confused or disturbed.

Although the author has published thirty-six books, this is his first book on Jesus. He wrote it at the request of Mrs. Goodspeed, who died after a long illness in 1949. That it was a "labor of love" is evidenced by its dedication:

In ever loving memory of
ELFLEDA
1880-1949
who asked me to write this book

Those who through the years were privileged to observe a
be inspired by the beautiful companionship between P
fessor and Mrs. Goodspeed can easily imagine that t
origin of this volume in her request has contributed mu
to its warmth and religious insight.

Professor Goodspeed is supposed to have retired in 19
During the intervening thirteen years he has continued
lecture and write with an energy and originality that p
many younger men to shame. His activity exemplifies t
philosophy of the retirement of scholars at sixty-five
order that they may reduce to publication the findings
their years of productive research, free from the routine
classroom teaching. He has given a splendid account of h
stewardship in this respect, and this *Life of Jesus* m
appropriately be regarded as the finest fruitage of the wo
of these years.—***Albert E. Barnett.***

A Traditional Paul

THE APOSTLE PAUL, *by Olaf Moe. Augsburg Publishin House, 575 pp., $4.75.*

The crucial question for Pauline biography is that of th
relationship between Acts and Paul's Letters. Olaf Moe
biography theoretically adopts a both-and premise, bu
in almost every case where apparent discrepancies betwee
the two sources appear, they are either harmonized o
explained away in favor of Acts. Thus we are presente
actually with a well-organized running commentary on Act
supplemented by Paul's Letters and by information about th
historical and religious background.

The mood of the author throughout is reflected in
sentence regarding the problem of locating the Galatia
churches: "regardless of the arguments quoted, we hol
fast to the old views." Many opinions contrary to his ow
are cited and to a certain extent evaluated, but the tendenc
is consistently to "hold fast," not always on convincin
grounds, to what for want of a better term may be calle
a conventional view of Paul's life based upon Acts, th
Pastorals, and traditions about a trip to Spain.

Within this perspective the book has many values. It is
very good commentary on the text of Acts. There are fin
summary treatments of the contents of Paul's Letters, an
a valid insistence upon treating them as missionary writing
rather than as compendia of dogmatic theology. The author'
appreciative attitude toward Paul and his realistic portraya
of him as a great missionary pioneer are stimulating. Th
descriptions of environmental factors help the reader t
picture Paul more vividly in Tarsus, Jerusalem, and th
other localities in which he poured out his energy as an
apostle of Christ.

There are some drawbacks in the book, not all of which
may be explained as due to the time of its writing. On
wishes that the author had included reference to such
important issues as the division of II Corinthians into tw
separate documents and an Ephesian imprisonment. Critica
opinion with regard to the Pastorals is not as wholeheartedly
on the side of their genuineness as he seems to believe.

Above all, it is very questionable whether the discrepancies
between Acts and Paul's Letters can be solved by the simple
expedient of harmonizing the latter with the former. Grant-

the value of the framework of Paul's career in Acts, re is much to be said for considering the Letters as mary evidence at many points. Finally, when one chooses refer to the holder of an opinion different from his own as "perverse pedant" and to characterize the one who rees with him as an "unprejudiced reader," one may ll raise the question as to whether the book has as mpletely scientific" a basis as is claimed, espicially when e recognizes a consistent tendency to by-pass rather than answer arguments against the position being defended. Summing up, this book will repay, as it will require, a ious effort at understanding. On the other hand, in the inion of the reviewer, there are biographies of Paul which e more abreast of current Pauline studies, and in which ul is portrayed at one and the same time with profounder sight and a lighter touch. Let the student read this book, to sure, but let him also read others and decide for himself ich is the more pedantic and unprejudiced!—***Donald T. owlingson.***

Inknown Religion

HE CHRISTIANITY OF MAIN STREET, *by Theodore O. Wedel. Macmillan Co., 112 pp., $2.00.*

A commonplace word in religious discussion these days "secularism." Like "sin," most people are against it but w are willing to repent. Secularism, as defined by Canon edel, is a world-view of life on the merely human plane, nfined to the limits of birth and death. Nothing "beyond" envisioned. Today a militant secularism rages in our colges and great universities, among other places. In our urches it takes a milder form, more dangerous because it more subtle. Christianity has the challenge to step forth s the clear rival of secularism; but, alas, Christianity's ulse is weak and it is in need of a transfusion.

The reason: "Christianity is today, among a majority of ducated men and women, including many nominal Protesnt Christians, an almost unknown religion." With this as is thesis, Wedel proceeds in four modest chapters to make "preliminary apology" for classical Christianity. The picure of main street Christianity is both sharp and accurate. f it is exaggerated, as the author admits, it is only slightly).

Today there are two Christianities that confront each ther. One is classical Christianity, "ultimately rooted in Bible and a creed, in theology, and in a confession of aith." The other is humanist Christianity, based on "moral deals—ideals deriving from the Christian past, one must rant, but now freed from the swaddling clothes of dogma nd doctrine, of fear of God, and of the ultimate realities f eternity." The latter is a "Golden Rule idealism." The ragedy is that it is an easy step from this sort of "Chrisianity" to a purely secular idealism: a religion of ideals ithout God, such as Western Naturalism or Eastern Comunism.

Before Christianity can effectively wage war on modern demonic religions of power, declares Wedel, it must redisover its gospel as also one of salvation. It must begin with he Bible; it must see there the divine-human drama, "with God and not man the chief actor." It must see at the center f the Bible the biography of Jesus—not a "log cabin to White House" story, but the story of the King who descends rom his throne to live in the slums, where it is discovered hat He is in truth the King. This royal drama *is* basic Christian theology, the author shows in a chapter on "Faith and Theology." Its creed, in its simplest form, is: *Jesus is Lord.*

Today, a sure way to subject yourself to criticism is to believe something. But that is a man's alternative to despair. He can "believe" with his mind alone in the value of ideals and have his puny, "moralistic Jesus-cult"; or he can believe with his whole being and share in transforming a world of sinners in need of the saving gospel. Christianity will then become strong and relevant.

The author does not disparage or ridicule main street Christianity: "Enough discernment of religious values, and even of theology, is left in the minds of most citizens to make them uneasy as they witness the complete secularization of our culture." With this remnant today's church can begin in making a renewed witness to the world. This book is a good place for the preacher with an uneasy conscience to start anew with responsible study in preparation for preaching the Word of God in all its contemporaneity and relevance. He can go on from there as the Spirit leads him.—***Newman S. Cryer, Jr.***

Men With a Message

ABOUT THE GOSPELS, *by C. H. Dodd. Cambridge University Press, 45 pp., $1.*

This little book of forty-five pages consists of four lectures which were originally given over the British Broadcasting Corporation as part of the Sunday morning program. The lectures are reprinted here substantially as they were given and are primarily designed for a lay audience.

Dodd has made available in this book a brief but valuable introduction to the Gospels which the lay reader can appreciate and understand. The author makes clear that the Gospels were not written in a social vacuum but for very real situations in a busy world. The occasion for writing the Gospels is adequately described, and over against the occasion for writing the author sets the actual message of the Gospels. [Please turn to page 39]

REVIEWERS

ALBERT E. BARNETT, professor of New Testament, Candler School of Theology, Emory University.
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e impressively points out that writers of Gospels were writing a life of Jesus but a gospel of Jesus Christ. They not consider their work that of historians but that of smitters of the message that God had spoken in the death, and resurrection of Jesus Christ. In brief but aningful language Dodd summarizes this message for reader. In addition to the treatment of the occasion for writing of the Gospels and their message, considerable ormation is given concerning the authorship, date, and ner in which the Gospels came to be written.

bout the Gospels is written in nontechnical language. it has behind it the weight of great learning. The author the rare gift of presenting the reader with the finished duct of scholarship. He does not lug in the shavings of workshop. Furthermore, this book is illustrative of ther virtue which is found in many of Dodd's books: the t of New Testament criticism is combined with the most structive purposes. The author's learning illuminates his derstanding of the Gospel message.

This book is heartily recommended for laymen. Ministers ll find in it a freshness that should greatly invigorate their n presentations of the gospel.—***John H. Leith.***

s a Pastor Looks Back

THIS BE RELIGION, *by Frederick K. Stamm. John Day Co., 116 pp., $1.75.*

Those who are familiar with the vigorous presentations of ederick K. Stamm expect to find some sort of challenge his writings. *If This Be Religion* is no exception. In this lume the author, according to the jacket, "challenges the al church to become more than 'a country club at ayer.'" But this is challenge with a difference. Dr. Stamm ys in effect that the church has lost its sense of mission d adventure; that Christianity within the church has come stale; that church members prefer "some mild and anageable version of religion that makes [them] feel mfortable and winks at our pagan practices."

With courage and humility, Stamm portrays personal ethsemanes experienced during thirty-nine years in the storate. He names churches and cites specific situations. e readily affirms that every church has a remnant of ose who know the values of Jesus. These, says he, "are recious, for of such is the Kingdom of God." But he finds at lay leaders in general are conservative, obstructionist, nd unwilling to launch out into the deep in putting into ractice the teachings of Jesus. They cling to the status quo nd act on the basis of their prejudices regardless of the ct that "men can never see straight, think straight, or act raight when prejudice sits on the throne." And when war ooms, says the author, they "see economic security, balance f power, open trade routes, and all the sins of the enemy nd none of their own . . ." and "draw the flag carefully over he cross, because it is so much easier to wave a flag than to ear a cross."

Popularity in the pastorate is within the reach of any cceptable preacher who does the routine business of the astorate and also avoids making people uncomfortable, believes Stamm. But he is convinced that the would-be popular inister must be sure to keep the gospel "where it belongs" nd not let it spill over into politics or business or social life.

Frequent disillusionment does not quench the author's pirit. He approaches new situations with perennial hope. Thus he says about his call to a Brooklyn pastorate, "A port is not only a place where a ship can find refuge in time of storm, but a place out of which it goes into the fog and storm of the sea." So he goes forward aware of the presence of the invisible Power who guides him through the shadows. Because of frequent heartbreaking experiences one might expect the author to be bitter. Yet the book is singularly free from bitterness. He does not say so outright, but he leaves the impression that if given the opportunity to live his life again, he would still choose the ministry.

This stirring chronicle closes with an appeal to Christians —laymen and ministers alike—to simplify and intensify their religion. He asks: "Is the Church ready to stop talking so much about religion, and to set about acting on it? Are we ready to support a religion that risks and gives, or one that compromises with the laws of God and the universe? . . . Do we want to go on holding our hates and our prejudices against others, or do we want to act on the principle that all men are the creation of God? . . ."

The author lays the future of the church—and civilization —squarely at the feet of individual Christians. He points out that the early Christians took the risk of being thrown to the lions, and adds: "The Church became the center of attraction for heroic souls. It was the heroism of the Christians that conquered the world of that day. I know no other terms on which the Christian Church can conquer the world in which we are living now."—***Carl A. Glover.***

Freedom from Fear

FAITH CAN MASTER FEAR, *by G. Ernest Thomas. Fleming H. Revell Co., 160 pp., $2.*

The author of this book was formerly minister of the Haddonfield (New Jersey) Methodist Church, one of the largest congregations in the East. (He is now a staff member of the General Board of Evangelism, The Methodist Church.) It grew out of discussions in which the members of the church brought their problems to him and together they worked out solutions.

Some of the most distressing fears of life are discussed: "Fear of the Future"; "Fear of the Past"; "Fear of the Unexpected"; "Fear of a Crisis"; "Fear of Being One's Self"; "Fear of Insecurity"; "Fear of People"; "Fear of Failure"; "Fear of Loneliness"; "Fear of Life"; "Fear of Being Young"; "Fear of Growing Old"; "Fear of Facing God"; "Fear of Sickness"; "Fear of Death"; and "Fear, Man's Servant or Tyrant." Each chapter is filled with illustrations taken from experience. The book should be extremely helpful to young people and enlightening to adults.

In discussing fear of being one's self the author writes, "The rich young ruler in the New Testament was a victim of fear. In spite of his wealth and social prestige, he was dissatisfied with himself. Then he became acquainted with Jesus, and his own mode of life seemed cheap and tawdry. . . . The young man felt that he could not respond to the challenge. . . . He returned home still a victim of the fear of being the man he was."

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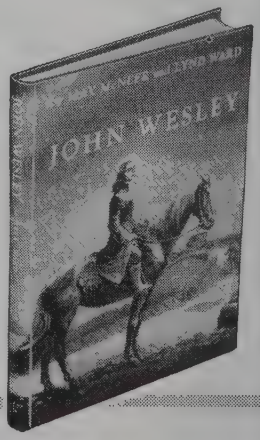

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Missionary Action Needed

RISTIANITY ON THE FRON-IER, *by John A. Mackay. Macmil-n Co., 206 pp., $2.50.*

his book is many things wise and mptive. It is sensitive fingers on heart beat of our tangled times. It ght shining into the center of con-porary confusion and showing the out. It is no uncertain trumpet for tomorrow that ought to be, must and can be.

he author, while fully cognizant of weaknesses of liberalism, does not refuge in neo-orthodoxy. In the face he states: "The conviction is Jesus Christ, the Word of God rnate, shall triumph in history, and merely beyond history." Later he es: "We stake our life upon, we le our thinking by, we shape our cy in accordance with, the convic-that the risen Christ and a reborn rch shall triumph in history."

is major concern, he declares: "The istian Church and Christians every-re should live a 'frontier' life."

he church, he warns, must never ng to any community or culture, lization or era, else it betray its e self. The "Church is truly the rch solely in the measure in which ives a pilgrim life upon the road of 's unfolding purpose, keeping close the rugged boundaries of His ever-anding Kingdom." And he is con-ned that the forward movement ll not, as most often in the past, be pired and directed by extremest ele-nts. "The hour has come for the ntre to move towards the Front."

Christian unity, missionary action, ngelical experience, positive Prot-antism: these are the major themes the book. Each is conceived as es-ntial to the other and the whole to present genuine Christianity.

Unity of the Christian Church is an perative, affirms Dr. Mackay, not ly because the human situation calls for Christian solidarity as never before; but because the nature of Christianity requires it, such unity being the only true expression of the meaning of the Christian Church. However, he warns: "Church union becomes real and fruitful only when leaders and people enter upon it for positive Christian reasons, and because they can no longer justify their separate existence to themselves or to the world. But let us beware of any form of Church co-operation or union which brings into being a more centralized and powerful bureaucracy." Christian unity, he believes, is best achieved when it is a "unity of the road," a unity achieved through resolute and adventurous commitment to one Lord and to one purpose, which is missionary action.

The supreme need of our times, says Dr. Mackay, is for firsthand knowledge of God, an evangelical experience of God which will save us from the spiritual vacuum of our world, the curse of being "hollow men."

Chapter eight is one of the most clear, concise, and altogether adequate statements on Protestantism this reader has come upon. Then follow an excellent discussion of religious liberty and two informative essays dealing with Christianity and Latin America. Few, if any, Christian leaders in Protestant circles of the United States are better qualified than John A. Mackay to speak with authority in respect to the Church in lands south of our borders. The tragic fruits of Roman Catholic error so darkly evident there, he observes, are the backdrop against which can be seen in convincing clarity the uniqueness and worth of Protestant Christianity.

The essays that comprise *Christianity on the Frontier* are worthy harvest from the heart and mind of a great Christian. I recommend them for granary and gristmill.—***Everett W. Palmer.***

Ideas on Community

HRIST AND COMMUNITY, *by Gil-bert A. Beaver. Association Press, 367 pp., $3.*

Presenting a parade of ideas on mmunity, Beaver opens up a tre-endous range of expression in this ld, which lies at the heart of the hristian faith. The thinking of ecomte du Nouy, Oscar Wilde, Bail-lie, G. B. Shaw, John Dewey, Robert Millikan, William Temple, Sockman, Trueblood, and a host of others stands forth from these pages. With discussion questions prepared by John Oliver Nelson of Yale Divinity School, each chapter provides material for individual and group reflection on some of the deepest and most thrilling problems of our time.

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The author begins with an approach to the issue through the experience of re-creative fellowship; he adds the effect of interrelated religion and science; he reaches a climax in the growth of community through ampler fellowship with the personal Jesus; and he leads to an open future by explaining the unfinished tasks for fellowship.

Though the author follows this rather integrated outline in the main, the narrative does not flow as consistently in particulars. The difficulty of transition from one's own writing to the quotes that are used liberally in this book is often apparent. The placing of the footnotes at the end of the book rather than at the foot of each page to which they apply contributes to this problem. (Many editors seem to feel that the use of footnotes along with the text makes a book appear academic and thus forbidding. Such an approach is difficult to understand, when the convenience of a glance at the foot of the page is obvious to all those who appreciate the natural flow of thought resulting from the bringing together of the various facts involved.)

If complaint is made that specific references are difficult to find when they are spread throughout the book as footnotes, the answer is clear. An index will quickly lead one to any fact that one wishes to isolate. This book does not contain an index. Having had similar experience, I believe that the author would have rearranged some of his material if he had forced himself to make one. The pointing up of great themes by confining them to specific parts of the book would have clarified them and eliminated any distraction from the one triumphant theme stated in the title, which runs throughout the whole work.

The whole effect of this book, nevertheless, is one of richness and vibra... The author obviously writes out of ... tensely moving experience with ... fruits of the Christian gospel. The ... pression is not so much of physical ... tion as of deep spiritual think... shared with others of like purpose.

Mr. Beaver provides testimony ... this in his word of gratitude to ... wife, who has joined with him in ... viding a home of place and sp... where they could work through th... glorious issues in practical fellows... The test of experience, which Method... like to apply, has been passed ... flying colors in this production. ... realization that these theories are wo... able brings a strong feeling of as... ance to the Christian, who may ... striving against local difficulties in ... own community. The value for past ... as a widely ranging source of ideas ... as an intimate personal spiritual exp... ence is glowingly real.—***Taylor Miller.***

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A Plea for Clarity of Terms

EMOTIONS AND MEMORY, *by David Rapaport. International Universities Press, 282 pp., $4.*

Clinical psychologists, psychiatrists, and other medical men often find that in taking case histories (upon whose accuracy correct diagnosis depends) patients forget pertinent information or give "false" replies to crucial questions. Alert pastors, too, have recognized that the greater the personal involvement or the more emotionally charged the situation the more distorted the facts are likely to be. Therefore, they have learned to take much that is told them with a grain of salt and have tried to find ways of penetrating beneath the surface or reading between the lines. It is usually asserted that such interference with memory is "emotional" in origin.

This monograph (Menninger Clinic Monograph Series No. 2, first published in 1941) presents a critical survey of the pertinent literature on the influence of emotion on memory. It was made possible by grants from the Josiah Macy, Jr., and the Menninger Foundations. Dr. Rapaport, a Hungarian born and trained psychologist who has distinguished himself as a research worker and teacher, spent three years in its preparation. This gives an indication of its scope and importance.

In making the survey Rapaport discovered (1) that emotions are usu... conceived of in physiological ter... while memory processes are concei... of in psychological terms, thus mak... it difficult to show interrelationshi... (2) that the terms used to define e... tions were used in so many diversi... contexts that it was hard to see ... coherent meaning in the term its ... and (3) that while psychoanaly... literature is plainly pertinent to ... field, it changes so rapidly, is so p... fuse, and so difficult to approach ... perimentally, that it is hard to fit ... concepts into that of psychology. T... points to the need for the revision ... clarification of our various termin... ogies.

The conclusion is that it may not ... necessary to assume that emotions h... an influence upon memory. It is m... likely that both the experiencing ... emotions and the organization of me... ory (which is an aspect of thou... processes) are aspects of basic fact... in personality organization or exp... sions of what may be called psyc... energies, strivings, or drives. He s... gests that emotions are "dischar... processes of energies, but not energ... in themselves," that these dischar... may manifest themselves in periphe... physiological changes, changes in ... usual routine of habitual behavior, ... in organization of the thought a... memory processes of the persons.

not delve into the source of these gies but he does suggest that con- ng instinctual strivings have some- g to do with them. One wishes he been able to explicate his discus- of emotions at greater length. He cates that a solution to the problem motions has not been reached.

his book is too technical to be ul to the average pastor, but any ister who professes to be compe- in the field of psychology will d to become familiar with this ey. The nature of perception, of nory, and of the relation of ex- ence to personality is a field of ular import to religion, involving t does epistemological assumptions problems. The survey reopens the le field of the definition of emo- s, and in the words of Frank Fre- t-Smith, lays "the ground work for development of a new and chal- ging theory of memory functions." h a book reminds us of how little really know about the processes of sonality and induces a humility that es us wary of purveying formulas ched in psychological terminology. *Paul B. Maves.*

leditations

MMUNION MEDITATIONS, *Gas- on Foote, ed. Abingdon-Cokesbury Press, 176 pp., $2.*

Anyone who draws the attention of church to the high and holy ideal- n of the Sacrament does a worthy vice. This is particularly true during se devastating days. Anyone who esents the claims of Holy Communion clear-cut truths deserves the thanks many.

Since ministers across the land are eing new spiritual values in the rd's Supper, certain clergymen have en directed to present these values meditations that draw deeply from e wells of their mystic faith. This is so true since the laymen who kneel communion altars are seeking new iritual benefits from the Holy Sacra- ent. These demands test the spiritual ality of all clergymen who "preside er the Table."

This type of service has been well ndered to the church by the editor, inister of a great congregation, rough the attractively arranged chap- rs of this book. It consists of twenty- ve contributions from as many dis- nguished American clergymen—men ho have drunk again the wine of spir- itual refreshment and placed again to their lips the water that represents Christ's body and broken sacrifice.

The contributions of these outstanding clergymen manifest the various aspects of Holy Communion in such chapters as these: "The Art of Remembering." "Behold the Man," "The Service of Symbols," "What the Communion Service Means," "Healing Hands," "Save Your High Moments."

Chapters in this helpful book have been presented by such men as Clarence E. Macartney, Harold Cooke Phillips, W. E. Sangster, Ralph W. Sockman, Roy L. Smith, Gerald Kennedy, Gaston Foote, and others.

These meditations will stir the heart and mental faculties of any minister or layman. Within these pages can be found the ringing note of ecumenicity, the spirit of brotherhood, fellowship, and dedication.—***Edward Jeffries Rees.***

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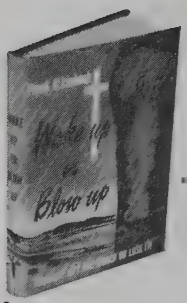

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THIS SAME JESUS: THE DOCTRINE OF THE HOLY SPIRIT, *by J. Campbell Jeffries. Exposition Press, 100 pp., $3.*

A study of the Holy Spirit in the lives of Christians. The author proposes the thesis that the Holy Spirit descended upon the disciples after the ascension of Jesus and has been transmitted throughout the ages from believer to believer. Each Christian, therefore, is a vessel of the Holy Spirit and shares the responsibility of carrying out the will of the Savior and continuing his mission. The book provides many new insights into spiritual dynamics and Christian duties, but it seems to limit the presence and activity of the Holy Spirit exclusively to human instruments.

LEADERSHIP OF TEEN-AGE GROUPS, *by Dorothy M. Roberts. Association Press, 195 pp., $3.*

A manual which will prove serviceable both to leaders of young people's groups and to parents. The author, an experienced youth worker, states the objectives of the book as follows: "To show that teen-agers are people, like ourselves, only younger and more inexperienced; and to share with other adults, who would like to help, the ideas for organization, leadership, and program planning that have proved acceptable to and effective with teen-age groups."

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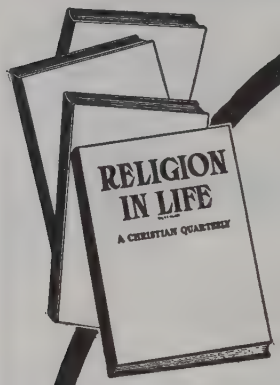

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This pamphlet is an example what a factual, scientific report ou not to be. It elaborates on the eviden of prejudice in textbooks with mentioning a single textbook. Borro ing some vague factual materials fr an investigation by the American Co cil on Education, it describes the wo perversions of truth discoverable textbooks, particularly in the field history, and then subtly seeks to c vey the impression that this eviden demonstrates the prevailing prejudi —unintentional and hidden, but nev theless thoroughly malicious—of te book writers and curriculum make Such procedure provides no depen able aid for a worthy cause, but does reveal a lack of scientific meth and gross unfairness on the part some investigators of prejudice textbooks and elsewhere.

THE PHYSICIAN EXAMINES TH BIBLE, ***by C. Raimer Smit Philosophical Library, 394 pp $4.25.***

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lants on the secular

By JOHN O. GROSS

R. FREDERIC WERTHAM d upon the Legislative Committee w York) created to study comics pport a public health law which ld forbid the sale of all crime ic books to children under the of 15 (*The New York Times*, Deber 13, 1950). Crime comic ks, according to his definition, are e depicting crime whether their ngs be in the jungle, the West, or nterplanetary space. The psychiasks, "Is it astonishing that if fill people with a desire for guns, e of them will shoot guns?"

ut is this principle applicable only hildren? With a world exposed to about guns and bombs, how may escape their use? Whatever is bad the morals of children likewise is for adults. Between 40,000,000 80,000,000 comic books are sold month. Reasons for the request to bid sale of these books are: (1) y incite racial prejudice (the hero always an "athlete, pure American ite man" and the villains "foreign n, Jews, Orientals, Slavs, Italians, dark-skinned races"). (2) The ks lead the teen-ager to commit me. He cited several cases that came der his observation as a psychiat in the criminal field where childrderers had followed the patterns served in their favorite crime books.

TO SAY a complimentary thing out our "American way of life" ually invites a shower of questions out its recognized defects. Frently, when nice things are said, y form a springboard for the initable "but." What follows never ils to erase most of the good words. Thus with the risk fully calculated, ference is made here to Frederick llen's account of the change that s come over American life during e one hundred years of the life of *arper's Magazine* (see centennial lition, October, 1950, p. 148 ff.). oticeable among them is the accesbility of various food products, apliances, to persons of all levels. The hotograph of shoes found on men f different occupations (*Life*, Deember 25, 1950, p. 5) form no sure ndex for identifying a banker. No pecial last is set aside exclusively for ankers. Luxury goods for a few, and third-class goods for the rest no longer is the rule. And when a picture is made of a workman on a street repair job in a make-believe golf stroke with an iron rod for a driver, we are reminded that golf through municipal links is now available to a greater number of persons than at any time.

In all, the record shows that the democratization of American society has steadily gained since the republic began. Increasingly does a quotation taken from the British find meaning here: "The poorest he that is in England hath a life to live as the richest he."

ELIZABETH MASSEY HILL (*Woman's Home Companion*, November, 1950 p. 4) calls for an emancipation from "broad-mindedness." This has come to mean "moral apathy—either a complete lack of any standards of decency and principles of living or, at best, the lack of any convictions strong enough to fight for." This new decision on her part means that she will "not force a lenient smile when some man . . . . uses words which wouldn't have been tolerated in a well-run saloon a generation ago." This may presage a movement long past due. And when it comes broadmindedness will not be a virtue.

PRESIDENT TRUMAN (*U. S. News and World Report*, Dec. 22, 1950 p. 3) established a reputation early in his administration of saying whatever comes to his mind. To this has been added the writing and mailing of personal notes when his secretaries and assistants are not looking.

The veteran editor of the Louisville *Times*, Tom Wallace (Randolph-Macon alumnus), thinks that when the Constitution of the United States was drafted no human being could imagine a president of the United States using language such as the present incumbent does in public when irritated by a columnist, music critic, or senator (see Louisville *Times*, Dec. 13, 1950). He, therefore, proposes the following amendment:

"Any President of the United States

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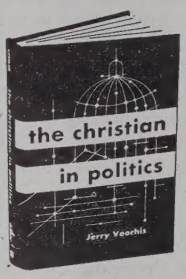

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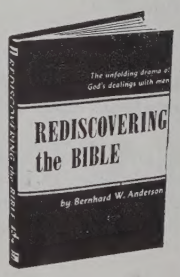

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who shall be, according to the verdict of 12 Circuit Court judges, six Democrats and six Republicans, guilty of acts or utterances unbecoming to a President and a gentleman shall be required to apologize to the United States for such conduct and shall be required to say publicly, and as solemnly as he knows how: 'Never more.'

"And if, by reason of temperamental inability to carry out his pledge, the holder of the great office is again guilty of an act or utterance unbecoming a President and a gentleman he shall forfeit the right to make unedited public utterance, and his private correspondence shall be subjected to editing by a competent former newspaper reporter or copy-reader in good standing in his calling, who shall be, at public expense, appointed by the President as his official restrainer.

"And the President shall, in the interest of the dignity of the U. S. A., be sufficiently under surveillance of secret service men to prevent his sneaking out and mailing a letter."

But there is a serious aspect which reaches beyond all of this as *U. S. News* (p. 8) notes: "a man with a hot temper, not well-controlled . . . holds power to order an atomic bomb to be dropped whenever he sees fit."

(*The author is executive secretary of the Division of Educational Institutions, Methodist Board of Education, Nashville, Tenn.*)

THE CHURCH AND CONTEMPORARY CHANGE, *by G. Bromley Oxnam. Macmillan Co., 132 pp., $2.50.*

Bishop Oxnam's views as to the part the church should take in bringing power under democratic control and establishing justice by democratic processes.

HEBREW ORIGINS, *by Theophile J. Meek. Harper & Bros., 246 pp., $3.*

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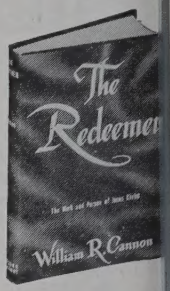

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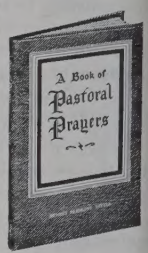

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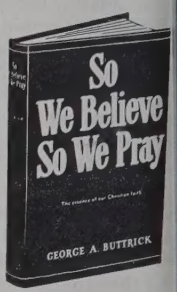

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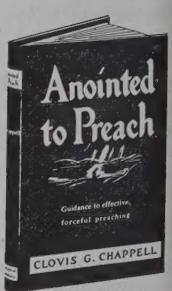

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With some seven hundred books on religion published every year, it is certainly not easy to know which books are most worth while. With your best interests in mind as always, *The Pastor* has instituted this feature in order to provide you with a reliable guide to choice current books in the fields of Practical Ministry, Religious Education, Preaching, and others in which you have special interest.

Quality of the books selected is ensured by the quality of the selectors. Every month two or three books will be chosen from pre-publication lists of all leading publishers. These books will be chosen and evaluated by men and women who know and love books, who are thoroughly qualified for judging books in their respective fields because of their pre-eminence in those fields. They include:

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Faith or Faithfulness

¶ Christianity from the very first has insisted that works without faith are dead. This principle must be recognized in the domestic sphere. If teachings that strengthen the home so stress faithfulness that the idea is conveyed that the right kind of home can be established only in the spirit of duty, the deeper meaning of domestic fellowship is hidden. The task of the church, on the contrary, is to lead men and women to the realization that only through abundant and abiding love can they gather much of the values that should come from their association. The mere keeping of vows, although deserving of respect, represents a feeble accomplishment and one that does not permit the family in any great degree to function spiritually.

—Ernest R. Groves, in *Christianity and the Family* (Macmillan Co.)

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